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LEND A HAND.

A RECORD OF PROGRESS.

Vol. XII. MAY, 1894. No. 5.

It is often convenient to compare the social organism with the human being; a comparison which seems to be permitted by custom and by general consent.

A careful comparative study might serve to make the analogy quite complete. It could be shown to apply not only to the physical laws affecting both, to their diseases and the methods of treating these, but even to the persons whose business it is, or who make it their business, an important distinction,—to take care of these two bodies.

For instance, one could name a whole class of persons who live by practising fraudulently upon the ills of society, and many honest social workers could no doubt be found, whose enthusiasm for action may exceed both their wisdom and their practical skill.

Here we come to a point of serious difference between the two organisms; whereas something is known about the normal man, little or nothing is known as to what constitutes a normal society. For this reason a certain practical skill, based on empirical knowledge, which may be of much use in treating the ills of the body, is, in the hands of those who claim to possess it, of more than doubtful value for the ills of society.

The process which has led to a fuller, but yet far from

complete, knowledge of normal man, consists largely in the development of method. In regard to disease, the first desire and the first effort is to cure, without any consideration of the nature of the disease. Then comes the idea of studying its nature as an aid to its cure, and then the larger idea of studying causes with a view to prevention. Following parallel lines we have the more general study of nature, leading to the great discoveries of natural laws, and their relation to both normal and abnormal states.

With regard to the natural laws affecting society, more definite knowledge will be possible, as the Reports of statistical bureaus become more complete. It is true that social conditions and progress depend upon individual character and effort. But the measure of the sum of individual characters must be obtained from these reports, if at all, so far as any such material measure is ever to be obtained. If the Commissioner of Labor finds it still necessary to write occasionally, on the value of Labor Statistics, for instance, it is rather on account of the need of more work and more workers in this field. If there is still a doubt in some minds, in this connection, as to whether "figures cannot lie," it is probably because there are too few figures rather than too many.

One of the important results of the "hard times" is in the increase of public interest in the facts and figures of existing conditions of social life, and of their probable causes.

Of all social evils, the comparison with physical disease has been perhaps most frequently used in connection with the conditions of life in "tenements." It will, perhaps, be worth while to consider this subject briefly, in the light of that comparison, and at the same time to test the value of the comparative method for such purposes.

First of all comes the question, whether the present crowding in cities is not merely a symptom, a sort of local congestion due to a difficulty of circulation. It does not require a Harvey to perceive that the rapidly growing circulatory sys-

tem of modern society has been stopped at this point for a time, and that the further development of industries and transportation will, "similia similibus," completing the common play upon, or with words, "cure" that evil of which a half developed mode of transportation and of industries may be said to be the cause, so far as it depends upon any material cause.

The natural tendency to expansion of the dense city populations has been noticeable almost everywhere but in New York City. There the topography and the constant stream of immigration have so far interfered with this natural tendency, that to some of the most devoted workers among the tenements, the conditions appear to be normal, and the evil a necessary evil. Under such conditions we must expect to find some of the efforts to palliate the evil actually calculated to foster it. In the various forms of almsgiving, open, or disguised under new names, we have the effort to cure without regard to natural processes.

The Superintendent of the Eleventh Census seems to speak from the same point of view when he says, after a summary of certain statistics of New York by districts, speaking of that part below 40th Street; "in 1900 New York must expect a very material decline in population in this part of its territory, at least, however gratifying may be the increase in the more northern wards," etc! Let us hope that New York may be able by that time to see cause for gratification rather in the decline of population in these tenement districts, from the causes discovered and apparently deplored by the statistician.

Still more striking is one of the arguments often actually used to prove that tenement-house life is a normal state of things, in the statement of the fact that many of the people themselves prefer that life to any other. It is equally true that poor city children have been known to prefer their customary blue milk to the real thing, with the "nasty scum" of cream on it!

If there is anything good to come out of the present

concentration in cities, it will be in its remoter results, in bringing races and classes together and thus grinding out, let us trust, a truer knowledge and a better opportunity for all.

The immediate question is to discover wherein and in what sense the life in tenements is an evil in the social body.

Our great cities may be regarded as a result of the extreme individualism of the day; and yet it has been shown, as for instance in London, by Mr. Charles Booth, that the great cities actually live upon the individuals and their families, whom they draw in and devour, destroying them utterly in the third or fourth generation.

This is either the strange irony of fate, as the old phrase goes, or, on the contrary, by a modern term, it is an indication of the natural law of the survival of the fittest; and, as there seems to be no chance for the individual families, it would appear to indicate further that individualism is itself not fit to survive, or possibly that a new and better individualism is to be, as it were, literally ground out of the individuals!

The objection may be raised that this is a question of the individual, and that the family has nothing to do with it; an objection which would indicate a lack of humor, or of common sense, or of both. The fact remains that the family is the most organic element of society, or to return to our original comparison, the family is the most nearly normal organ of the growing social body.

Regarding the family in this light it is perceived at once that the conditions of tenement-house life constitute an organic disease of a serious character, but circumscribed in extent.

Some of the dangers of a blind palliative treatment have already been suggested. On the other hand, it has long been recognized that nothing could be worse than the radical practice of breaking up the family, as by sending the children to institutions, which means the destruction of the organ in the attempt to cure the disease.

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If our analogy is to hold good, the safest method of cure or of prevention would be to assist nature's efforts in the development of means of transportation, for instance. This would seem to be the application of a physical law; and we find that this is in fact one of the chief objects of the most intelligent workers on the social side, as it is one of the greatest attractions to the self-interest of those who know how to profit by developing national resources. On the subject of rapid transit one of New York's most rational and truly representative civic clubs, and some of her largest property owners are agreed; and the selfish interest of a few will probably lead most effectually to the best interests of the many, so far as they shall be benefitted by the operation of this physical law of the destribution of population.

Our present inquiry has to do with the relation of tenement-house life to the family, and with the question as to how serious the tenement house evil really is, when viewed in that relation. This means that the modern family as an institution, must be carefully studied and all the tendencies of family life in the country generally must be observed.

It will be enough for our paper, however, to study the practical question of separate homes and their relation with family life, in the United States.

To those who believe that the family is, perhaps, the chief institution of society this inquiry should have some interest, and still more to those who believe that a separate home is an important condition of true family life.

Certain it is that a belief is becoming general, that the family as an institution, has received less consideration and study than any other, in proportion to its importance.

It is, perhaps, equally safe to say that no institution has met with so much opposition and interference as the family; possibly because most other institutions have been made by man, while man is himself made by the family. In this sense at least the family is a divine institution.

So it appeared in very truth to the men of old times; and especially to our own early ancestors was the family a, or

rather, *the* religious institution. It is possible that true religion and true family life must ever be dependent upon one another, notwithstanding much contrary opinion expressed or unexpressed.

Dr. W. E. Hearn in *The Aryan Household* mentions Milton's brief notice of the Lares on the eve of the Nativity, "moaning with their midnight plaint upon the holy hearth," and shows that the most obstinate enemy of the Church for many centuries, was that same seemingly obscure household deity, the Lar.

The Church fought at first for the individual spiritual life of each human being. But this pure idea was soon lost, and the ancient commonwealth of the family or clan was destroyed, to make room for political and ecclesiastical institutions based upon the Semitic patriarchal system.

Among the Aryan races, true to their tendencies, the family was modified but not lost, and became the basis of the modern commonwealth, of which Milton was one of the first of champions. He, too, was one of the first to declare full freedom for the individual man. And since his time the war of the family has been an internal war rather, as the growth of individual freedom of man *and* woman brings with it the necessity for a new adjustment of the relation of the family to its members and to the state; which all are finding to mean, more and more, an adjustment of duties as well as of rights.

In connection with the modern family the more common subjects of discussion at present are, for instance, the position of woman in the family and in the state, the morality or immorality of men, and the general question of marriage and divorce, in its social, moral, and political aspects.

The desire to live anywhere except in a home is frequently deplored as one of the chief causes of so-called unfortunate marriages, with all their various evil consequences, direct and indirect.

It would be interesting to know how general this desire to avoid the responsibilities of a home actually is at present,

and whether it is increasing or not. The only possible source of information on this subject is in such a report as that of the Superintendent of the Eleventh Census, on the families and dwellings of the United States.

It is well known that the average size of families in this country has been gradually diminishing, from about 5 1-2 persons in 1850 to 5 1-4 in 1860, until it is now a little less than 5 (4.93). It is equally well-known that this decrease is largely due to the influence of city life. The further significance of these facts remains to be seen.

As to the average number of persons to a dwelling in the country, it is probable that the general impression would be that this number is increasing, or, if not, that the crowding in cities must be offset by the young people deserting their country homes.

The Eleventh Census Report, however, shows that this number was in 1880 5.60 persons to a dwelling and in 1890 5.45 persons. It shows further that the desertion by young people of homes in the country was fully offset by the increase in the size of families among the negroes in the South, and the settlers of the West. The fact remains therefore that, notwithstanding the rapid increase in population of the cities, the building of separate city dwellings has more than kept pace with the growth of urban population.

Previous to the year 1880 there was no detailed report on this point. A comparison of the reports for 1880 and 1890 give the following facts concerning the one hundred cities of 25,000 population, or over, in 1890. First, as to the smaller cities—the 40 cities of 50,000 to 140,000 population show an average decrease in the number of persons to a dwelling nearly the same as that of the whole country, *i. e.*, about 6.45 to 6.30; and that this average decrease is so low, and the figures themselves so high, is due to the opposite tendency in eight of the fifteen North Atlantic cities which belong to this class. These eight cities, with Omaha, show an average increase of persons per dwelling from seven in

1880 to eight in 1890 The remaining 31 cities of this class, taken by themselves, snow a decrease from 6 in 1880 to 5.75 in 1890, *i. e.*, about 50 per cent. greater increase of separate dwellings in proportion to population than that of the country as a whole, while the increase of population in these 40 cities has been nearly 40 per cent. greater than that of the country in the same decade (*i. e.* about 35 per cent. for these 40 cities to 25 per cent. for the U. S). It is a remarkable fact, further, that the 31 cities mentioned increased in population at a rate of nearly 50 per cent., while the nine cities in which the building of dwellings has been least show an increase of population of something less than 25 per cent.

The same general conditions obtain among the 40 cities of 25,000 to 50,000 inhabitants, there being about the same number of North Atlantic cities much like those of the last class; especially notable among these are Holyoke, which shows an increase of persons per dwelling from 10.52 in 1880 to 11.35 in 1890, and Hoboken, with 11.50 in 1880 and 12.80 in 1890. The population of these 40 smaller cities increased about 60 per cent.

The figures for the twenty largest cities give the following results: the increase in population was 50 per cent., from six millions in 1880 to nine millions in 1890, and the average number of persons per dwelling increased also from about 9 in 1880 to 10 in 1890. For this state of things New York and Brooklyn are chiefly responsible; the number of persons, per dwelling, in Brooklyn increased from 9.11 in 1880 to 9.80 in 1890, and in New York from 16.37 to 18.52! These figures are eloquent perhaps of much that is evil, and they express plainly enough the unfortunate physical conditions of New York, topographical and otherwise. But taken in connection with the gains that are made elsewhere they are not so discouraging. For instance in the other 18 largest cities the new dwellings have kept up with the new people, the average of persons per dwelling remaining at about seven for the decade.

The average increased in Boston from 8.26 to 8.50, in

Chicago, with a doubled population, from 8.24 to 8.60, and in Jersey City from 8.59 to 8.78.

In only two other large cities are the figures so high, namely, Cincinnati and St. Louis, and in these the average number of persons per dwelling shows a decided decrease.

In four large cities, New Orleans, Baltimore, San Francisco and St. Louis, this average decrease for the decade was more than twice as great as for the whole country, the average per dwelling for 1890 in the first three mentioned being a little under 6 persons, and in New Orleans about 5.60, which is also the approximate figure for Detroit and for Philadelphia, the city of small houses.

As to the actual excess of families over dwellings in the United States, the fact that the negro slaves were not counted in 1850 or 1860 makes it necessary to begin with the report for 1870, the numbers of families in excess of dwellings being as follows, approximately :—

1870, 540,000—7.67 per cent. of all the families.
1880, 990,000—11.06 " " " " " "
1890, 1,205,000–10.51 " " " " " "

The question of immigration comes up at once in this connection.

It is somewhat surprising to find that, while the decade from 1870 to 1880 shows a total of 450,000 more new families than new dwellings, the increase of foreign born families in the same time was only 220,000; and in the next decade from 80 to 90, while there were only 200,000 more new families than new dwellings, the number of new foreign born families was about 520,000!

From these figures it would appear that an improved commercial condition, while it increased immigration, also increased the activity of house builders, and in a much greater proportion.

To find out how many of the 12,700,000 families of the country live in separate homes, we must first estimate the number living in tenements, as there is no report bearing directly on this question.

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Of the 1,200,000 excess of families over dwellings, 800,000, or two-thirds, are found in the 120 cities of 25,000 inhabitants and upwards, and 650,000 of these in the first twenty largest cities.

There are 230,000 more families than dwellings in New York alone, and a like number in the three cities of Chicago, Brooklyn and Boston. But the unique position of New York is most noticeable in a table which gives the number of persons to a dwelling in detail for the different cities.

Of dwellings with 21 persons or over, New York has 23,596, or as many as the next nineteen large cities all together, and about two-fifths of the 60,000 odd buildings of this class in the whole country.

As there are probably very few families in New York with a total number of more than twenty persons, including servants, it will be safe to assume, for convenience, that all these 23,596 dwellings belong to the tenement or apartment class, and also, perhaps, half of the 17,000 dwellings with from 11 to 20 persons each. We have remaining then (from the total of 82,000) about 50,000 dwellings in New York occupied as separate homes, with an average of about 10 persons to a dwelling, which would represent 10,000 families of the average size, and a population of 500,000. This leaves 1,300,000 persons or 260,000 families, the difference between the total of 310,000 families and the 50,000 living in separate homes.

These 260,000 families occupy 32,000 dwellings, an average of eight families or 40 persons to a dwelling,—the average of a typical tenement, exactly.

On this estimate the number of families in New York not living in separate dwellings, is only 13 per cent. greater than the excess of families over dwellings. In the same way we find that the number of families so living in the various cities and towns averages about 40 per cent. greater than the excess of families over dwellings in the same communities.

This makes a total of 1,700,000 families, of which, let

us say 100,000 are living in the better sort of apartment houses and the remaining 1,600,000 in tenements.

Therefore of the 12,700,000 families in the United States 11,000,000, or 85 per cent., live in separate homes, the other 1,700,000 families living in the 500,000 dwellings which remain,—an average of 3.4 families, or 17 persons to a dwelling.

During the last decade the number of families in the United States averaged for any one year 11,350,000, and the average number of new families per year was 270,000, of which number 52,000 represents immigration. The remaining 218,000 is, therefore, the natural increase in the number of families—1.9 per cent.

Of new dwellings 255,000 were built per year.

At these rates we have the following results. The natural increase of the population living in separate homes, or 1.9 per cent. of 11,000,000 is about 210,000 families. There are no figures given as to the proportion of immigrants moving directly into tenements. The reports show that more than half of the whole foreign born population live in cities, and that this proportion is increasing. That a large proportion of the foreign born live in the tenements is well known from such facts as, for instance, that four-fifths of New York's population is foreign born.

Lacking the figures, we must estimate that about two-thirds of the immigrants of the past decade became dwellers in the tenements, that is about 35,500 families a year; this with the natural increase of 30,500 families in the tenement population makes a total of 66,000 new families per year in the tenements.

The remaining 16,500 families of immigrants, with the 210,000 new families of the separate home population will occupy say 226,000 of the 255,000 new dwellings per year, leaving 29,000 dwellings for the 66,000 new families among the tenements. If 57,000 of these live at the rate of three families per dwelling, (and the more recent immigrants tend to the most crowded centers, which will make a much higher

average than this), there are 19,000 dwellings required for them; and there remains on this estimate the apparent fact either that some nine or ten thousand families, and upward, are moving annually from the tenements to separate houses, or that a much larger proportion of recent immigrants are living in separate houses, or that some other error has crept into our estimate. It is clear at least that the difficulty in the way of getting at the truth of the matter lies in the insufficiency of the reports at present accessible.

Now one error or omission in our estimate of the number of families moving from tenements to houses is this: no allowance has been made for the counter current, about which we hear so much. When we recall the fact that during the past decade there were 20,000 more new dwellings built per year than new families established, or introduced into the country, it would appear probable that a very fair proportion of the tenement-house population has in some way, during ten years, moved into separate homes. And a comparison of the new families and new dwellings for the two decades past, shows that, at the same rate, by the year 1900 the building of new homes will begin to keep pace with the increase of families; however, it is rather unsafe to propheey on such a large scale.

One very important point on which little or no definite information is to be had, is in regard to the proportion of householders among the house-dwellers of the country; *i. e.*, from the reports so far made. On this subject, however, and bearing particularly upon the remnant of tenement-house people who are trying to save themselves from drowning in the stream of city life, the report of the work of the Building and Loan Associations will give much valuable information.

On this as on several other points space is not permitted for further discussion at present. An indication of the relation of these associations to the tenement-house problem, as seen from the point of view of this paper, appears in the fact that about 30,000 houses per year are being built with

their aid; and this relation is made clearer, and nearer, in the statement of the New York State Superintendent of Banks, in his last report, that in that state the membership of these associations is made up largely of persons who have never been in the habit of saving. As members of these associations they learn not only economy, but many things beside; and not the least of these is to know the meaning of a home and home-life.

The object of this paper was to learn something, if possible, as to the present prevailing idea in the mind of the whole people in regard to the question of separate dwellings, the main premise being that a separate home is, at least, one of the important conditions of a true and pure family life.

It appears that fifty-five millions persons, or 85 per cent. of the people, are now living in separate homes; that, of the eight and one half millions remaining a certain small proportion, amounting, however, in ten years to about one million, are moving from tenement houses to separate homes; and this number is over and above the number of persons moving from separate homes to the tenements in the same period.

In the strong financial position and in the enormous and rapidly growing membership of the Building and Loan Associations,—now approaching two millions in number, and made up largely of dwellers in cities and in tenements, with perhaps three hundred thousands actual home builders among them,—two facts seem to be clearly indicated; first, that there is a fair chance of the rate of home building not being diminished, and second, that the people intend to own their houses as well as to live in them.

It is to be hoped that the Government Report on these Associations will be made in sufficient detail, so that we may know something about the people who are thus under one great principle,—of coöperation,—expressing their belief in separate houses and in the home and the family.

This is one of the ways by which we may gradually become better acquainted with all our neighbors in the state who share in this faith.

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For it is natural to wish to know something about the people who happen to agree with us on any subject, and especially when there are so many people on our side, and the subject so near the heart and life of every one of us, man, woman, and child.

KINDERGARTEN FOR THE BLIND.

At the present day there is nothing in our practical life more like the fairy tales of old than the yearly reports of the kindergarten work among the blind. This system is of especial service to the blind, training as it does, all the senses they possess to a finer state and making them almost substitutes for those they lack. It prepares them better than any other method for the higher education of later years.

Six years ago in Massachusetts, the legislature authorized the maintenance of a Kindergarten for the Blind, and to-day there are fifty-four little blind boys and girls receiving the benefits of this instruction.

Among the children at the kindergarten who have been mentioned in this magazine are Willie Robin, a bright little girl from Texas, now nine years old, who neither sees nor hears, and Tommy Stringer, the protegé of Helen Keller, and who, like her, is deaf, dumb and blind.

Willie Robin has now completed the kindergarten course and entered the primary department. Her vocabulary is extensive and she converses with astonishing rapidity, both by means of the manual alphabet and of articulate speech. She is one of the most original children that has ever been in the kindergarten. Our readers will recall the interesting account of her progress in LEND A HAND of May, 1893.

Last summer she again spent with Miss Poulsson and her sister, who have been kind friends, and to whom she is much attached.

When Willie was eighteen months old a severe illness left her without sight and hearing, and later without speech, but she was a bright, happy little thing, and as she grew older was helpful with the little sisters that came to her. She was six and-a-half years old when Mrs. Robin, learning of what had been done for the blind and deaf and dumb, brought her little girl to the kindergarten at Roxbury, Mass., and at the end of ten days returned to her Texan home leaving Willie happy with her new friends.

"The words selected for Willie's first language lesson, Dec. 31, 1890, were fan, hat, and ring. Her teacher had provided a variety of objects corresponding to these names, and began the lesson by giving Willie a small fan to examine and use, at the same time making the letters f-a-n, in the child's hand.

"Then she gave her another fan, again spelling the word. After showing her several fans of different styles and spelling the word each time, she continued the lesson in the same manner with hat. The drill on hat, fan, and ring was varied in many ways. There were paper hats, clay hats, dolls' hats,—hats of every kind; hats in class and hats out of class; and, in obtrusive connection with each, that curious finger formula was presented! If Willie dressed to go out for a walk, coat and gloves and overshoes were comfortably at hand; but the freakish hat refused to appear unless summoned by finger magic. Even Laura, the kindergarten doll of that era, lost *her* hat one day in some mysterious manner, necessitating an attempt at spelling on Willie's part in order that it might be found. Those must have been strange days to dear little Willie!

"As a 'test' review of the three words which had been studied, Miss Thayer, her teacher, prepared a grab bag containing a number of hats, fans, and rings. She ferreted out the different objects from the bag as their names were spelled to her, and proved beyond a doubt that she knew the words thoroughly. This was at the end of the first week's work."

When once the ice was broken and Willie began to

understand what the words meant, she improved rapidly. In the third month of her residence she had increased her vocabulary to 125 words, and at the end of eight months she could use 400 words and understand much that was said to her. She had begun to read embossed print, and was so anxious to talk that she could articulate five or six words.

Her second year showed equally astonishing progress. She could speak 75 to 100 words, and could pronounce several sentences. She had also begun to write, and was proficient in all the exercises of her class.

The great event of the third year was Willie's visit home, accompanied by Miss Thayer, who continued her teaching. She is an affectionate child, and her whole thought seems to have been for her father, mother, and sisters. For weeks she busied herself in making little presents for them, and enjoyed in anticipation showing them how she could talk. After serious drawbacks, they arrived at Mr. Robin's home to find her mother ill. Willie at once devoted herself to her and was a most tender, thoughtful nurse. The family had moved during Willie's absence, and when she was taken to the old home, it was wonderful to see what she recollected of her old life. She improved, but not with the rapidity of school life, and in January, 1893, came back to Boston.

Before the close of the kindergarten year she had read as follows:

(By touch with one hand and spelling out the words with the other, that they might be seen by the teacher,) *Black Beauty*, 4th, 5th, and 6th *Readers*.

(By touch, and oral reading of each word,) 1st *Reader*, and *The Little One's Story Book*.

(By Miss Thayer's reading to her,—*i.e.*, Miss Thayer's making the letters in Willie's hand and Willie thus "listening,") *Seven Little Sisters*.

At Fayville, where Willie passed the summer of 1893 with her dear friend, Miss Poulsson, she lived almost entirely

out of doors. Everything relating to out-of-door life was a joy to her. She made acquaintance with the insects, and catching grasshoppers, she would sit upon the steps and open her box and free them for the pleasure of sending them "home to their mothers."

"A sociable toad hopped out from under the piazza on her birthday and was given to her for inspection. She took it and handled it fearlessly, saying, while her fingers were busy stroking it: "For my birthday. I am nine years old." It was interesting to watch her when deliberating as to the toad's name. Her fingers wavered in a pretty uncertainty, half-forming one letter and then changing it to another, until, at last, "Pat" was decided upon, Willie uttering the word distinctly at the same time. Permission was given for the toad to be kept over-night in a wooden box with air-holes, but in the morning, to Willie's great disappointment, it had escaped. As a panacea she and Miss Poulsson had a long and happy talk, such as she dearly loved, sitting on the piazza steps in the morning sunlight. She was told of the toad's home, of the toad himself and of his probable desire to get back to his mother, until she was quite reconciled to having her toad visitor for a short time only. A second toad, christened "Prat," in distinction from the first one and yet in memory of it, was kept for a time and then set free very willingly when Willie had considered its hunger and desire for freedom. She felt the vibrations of the toad's throat as it uttered its little squeak, and then imitated the sound almost perfectly. That the blind should "see through their fingers" we have become accustomed to; but this hearing through the fingers is a new wonder.

"Willie was fondling Jack the spaniel one evening just before going to bed. She kissed him and said: 'Good night, Jack;' and then, with her hand on his throat, said coaxingly: 'Say good night to me, Jack! *Try* to say good night.' Getting no answer, Willie was much grieved. 'Jack did not say good night to me!'

"Her hand was placed where she could feel the dog's tail,

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and Jack wagged it vigorously in response to her second good night, so that she went to bed satisfied."

The little girl sums up her observations comically at times. Here is what she says on the subject of "tails."

"Cats' tails:" (waving her hand gently down, up,—down, up.)

"Dogs' tails:" (waving her hand right, left,—right, left.)

"Cows' tails:" (swinging her arm slowly and through a short arc.)

"Horses' tails:" (swinging her arm more quickly and farther each way.)

"Men and women, boys and girls, have no tails."

The following letter was sent from Fayville to her teacher.

(Dictated and uncorrected.)

FAYVILLE, MASS., Monday Aug. 14, 1893.

DEAR MISS THAYER: I went to walk yesterday to see a pasture where the cows are; to see many things. I saw an ant house. I have seen two holes and the ants coming out. The holes were the doors and the ants were coming out. The ants live in the house,—many Mrs. Fliesaway and many Mr. Fliesaway and baby ants. The big ants made the house. (Does Miss Thayer know how the ants made the house? I will tell her.) They do not make out of boards. The ants make their house of clean sand.

I played with Florence on the long bank. We have been swimming in the salt water,—*play* salt water; only play *real* salt water.

Miss Cora found a hole,—Mr. Woodchuck's. I did put my hand in a little, a very little, in Mr. Woodchuck's hole. I have seen Nancy and she gave me things,—leaves, so many! and an umbrella; a flower was the umbrella. I have been swinging in the hammock yesterday and another day; so hot day! I went to Mabel's house to see Florence, and Mabel's and Florence's mother. I played with her [*i. e.* Florence's] things;—teapot like my teapot, big. I have

been eating apples. I played on the piano at Mabel's house.

I planted trees; three trees. One pine tree, two trees not pine, no! I planted the pine tree and I planted the maple tree and I planted the chestnut tree. I watered with the water so to give trees a drink. We did dig to make deep holes. Miss Annie tells me stories about birds, and pigeons, and Speckle, and Mary and her Lamb, and grasshoppers. Mr. Anagnos came to see me Friday and Miss Cora came to see Mr. Anagnos. She gave me a frog and a worm and some candies. I played with Miss Annie's blocks and I made a funny big house. Good bye, Miss Thayer. I send my love to you.

From WILLIE.

A trifling incident noted down by Miss Poulsson gives a little glimpse of Willie's loving disposition. The memorandum says: "The other day when Willie was told to get her sewing, she demurred in a very pretty way, spelling: 'I do not want to sew,' very slowly, only half forming the letters and scarcely touching them to my hand. 'Oh,' I said, 'but you remember dear Mrs. Whiting and how pleased she will be with a pillow case which *you* have made.' 'Yes,' said Willie, a sweet look taking the place of the momentary cloud, 'I will sew.'"

Willie's instinct of causality is strong. That she was exceptionally amenable to reason was observed when she first came to the kindergarten. She seeks the why and the wherefore assiduously. "Yesterday," says Miss Poulsson's note book, "her little hand came up with its oft-repeated 'why?' and I did not respond. So Willie spelled: 'Say "because" to me!'"

The improvement made by Willie when we consider that she is in reality less than three years old in language is remarkable. She is quick at understanding, and with her loving, affectionate disposition, which aims at pleasing others, she is led on to win the approval of those whom she loves.

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Not less wonderful is Tommy Stringer, in whose behalf Helen Keller wrote such pretty letters and by whose efforts a sum was raised to help in his education. Tommy came to the kindergarten when five years old. He came from Pennsylvania to obtain what he could not have in his own state. He has now been in the kindergarten two years. The report says of him:

"The child's intelligence is of an excellent order,—a matter worth great rejoicing; and his disposition is sweet, loving and merry,—another matter of rejoicing: nevertheless, owing to a curious sluggishness (more bodily than mental), and a spasmodic "balkiness" in disposition, his path of education is beset with snags and pitfalls. The digging out or getting around these educational snags is often a work of great labor, at which Tom manifests little or no desire to assist. He becomes inert, as it were, before the obstacle, trusting that his teacher will lift him over or carry him around it. The pitfalls are those of obstinacy, and when he falls to the depths of one it is a hard task to get him out. He lies there prone, seemingly unregardful of any disciplinary discomfort or coaxing love. These pitfalls, however, are often skirted with great skill by means of Tom's increasing interest in his occupation; and a continual experience of the fact that his teacher stands gladly ready to aid his efforts when he has difficulties to overcome, though she will not allow him to shirk them, has made its impression upon Tommy; and he works now with much more zeal and application than formerly. In fact, the past year has been one of remarkable development. He has made excellent progress in his lessons and gained love on all sides, no one having greater affection for him or being more proud of him than the teacher whose patience and wisdom are most taxed by his shortcomings.

He is a merry, mischievous little fellow, full of pranks and very fond of a frolic. While at his teacher's home in the summer he was allowed to "help" in baking cookies. A batch was baked, Tom assisting when they were put in and

taken out of the oven. Then the good little boy was to receive a cooky and sit down upon the kitchen hassock to eat it. But where was the hassock? It had been there an instant before. No one had left or entered the room; yet,—where was the hassock? Being somewhat acquainted with the little boy's "tricks and manners" the housemother bethought herself of looking into the oven; and there, sure enough, was the hassock, commencing to bake. Tom had secretly whisked it in during the moment the oven door was open awaiting the second batch of cookies!"

Tommy enjoys very practical jokes and is too ready to play them, but his kind heart leads him to express his sorrow by redoubled attentions afterwards. He had a bad habit of tearing night-dresses, sheets, etc., but that he rarely does now. One night his teacher found him pulling off the buttons from his night-gown. The next day she took him to her room, gave him needle, thread, and buttons, and taught him to sew them on. So by wisdom and tact in dealing with him the old habits are being cast aside and better ones fill their places.

At the beginning of the year covered by this report, Tommy's vocabulary in manual speech consisted of 137 words and a few phrases. The end of the school year, June 28, found him with a vocabulary of 600 words. Meanwhile he had kept up with his class in kindergarten work. Between January and June he made a complete set of the sewing cards and also of weaving mats, in addition to those which he had made previously.

Reading by touch was begun April 24. On May 15, his teacher writes: "Tom is reading very nicely. I have illustrated each lesson with the object or animal of which the lesson treats. When unable to procure a live animal, our school models have been of great help. We have used the pig, horse, cow, and rat in this way."

"Tom has had exercises in counting and some other simple lessons in numbers. After counting his six kindergarten balls one morning he looked about for something else to

count, and chose buttons. But there were more than six buttons; so on he went, counting up to twenty-four, which was as far as he had learned. Fired with ambition, he ventured on and reached twenty-ten. Started afresh with thirty, the way was clear to thirty-ten. Corrected at forty, he proceeded safely up to fifty and concluded the exciting count of the buttons at fifty-two,—the stock being then exhausted. He had gladdened his teacher's heart and made a notable advance in counting, through his spontaneous interest in the subject."

In articulation a fair commencement has been made and he can speak twenty-four words. It is a slow painstaking process, full of struggle and drill; but the ability to express himself through the ordinary medium of speech will well repay all that it costs.

Tommy's habits of observation are being rapidly cultivated. He loves to handle objects and then make his own comments. A new table was placed in his teacher's room and Tom soon found it. He felt it all over with great interest and then made the following statements:

The table is new.
The table is made of wood.
The table is hard.
The table has straight edges.
The table has curved edges.
The table has corners.
The table has four legs.
The table has casters.
The table has a flat, oblong face.

Mr. Anagnos says:

"Comparing Tommy now with the Tommy who came to the kindergarten two and a half years ago, and realizing all that has been done for him, all that he had been saved from,—does not the heart of every one who has helped to make this a possibility feel a throb of joy, and does not an impulse arise in the hearts of those who have not helped before to give their aid now?

"The child has been set in our midst,— a loving, trustful creature, making his way against odds which remain appalling, alleviate them as we may. He has no hope for more than "the meat which perisheth" if he is cast back into his former circumstances; and the "life which is more than meat" flows through channels which generosity must keep open. The public *has* been generous; yet the money contributed through Helen Keller and from other sources is nearly exhausted. Shall not dear little Tommy have further cause to say 'I thank you for lending me a hand at my need?'"

EDUCATION IN THE ARGENTINE REPUBLIC.

The United States system of public schools attracted much attention in the Argentine Republic at the close of our civil war, and when Gen. Sarmiento became president (1868 to 1874) the system was adopted, and several teachers from Boston were induced to go to Buenos Ayres to take charge of schools. Ten years later a law was passed making education obligatory for all boys and girls between the ages of six and fourteen years. A permanent appropriation was made for the support of a national board of education, and the national and provincial governments appropriated in 1889 for the benefit of education, $8,456,104. In that year the number of public schools in the Republic was 3,056. There were 5,856 teachers employed and an attendance of 259,695 pupils. Counting private schools there were 3,810 schools. At the present time there is one school for every 1000 inhabitants. The course of study is similar to that pursued in the public schools of Massachusetts. There are between thirty and forty normal schools from which, after a course of five years, are graduated the teachers for the public schools.

Twenty national colleges are free to all, the course covering six years. The colleges prepare for entrance into the

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national universities, where another six years must be spent before receiving a degree in the professions, and all foreign graduates of colleges must pass an examination in Spanish at one of the national universities before he is allowed to practice his profession.

The universities, two in number, are situated at Buenos Ayres and Cordoba. In each there is a faculty of law, of medicine, and of engineering. The examinations are searching and the National Government means that no one shall practice in these professions without proper preparation.

Besides the public schools, colleges, and universities, the Argentine Republic has founded military and naval academies, one of military engineers, and one of mining engineers. Several agricultural schools are in flourishing condition as well as a number of industrial schools, and the deaf and dumb have a liberal provision from the government. It will be remembered that Spanish people were among the first to found schools for these unfortunates, and articulation was first taught in Spain.

Journalism is certainly increasing in the Argentine Republic. The figures show that in 1881 only 165 newspapers and reviews were published in the entire country. In 1890 the number had increased to 484, and in 1891 in the city of Buenos Ayres alone, there were published 204 papers and magazines. News from all parts of the world is published daily, as by the daily papers in the United States, and the best known European journalists are their correspondents.

Associations and clubs, both scientific and literary, are numerous. In the city of Buenos Ayres is the Ateneo National, similar to the Authors' Club of New York city. The Argentine Scientific Society is well worthy of notice. It was founded twenty-two years ago, and excellent results have come from it. The Argentine Geographical Institute is another association deserving special mention. It encourages new explorations and the diffusion in general of geographical knowledge.

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In 1875 the Argentine Industrial Society was formed and has worked for the encouragement of all industrial concerns, while the Argentine Rural Society has done much to foster the agricultural and pastoral industries. All these associations publish monthly reviews containing oftentimes valuable articles by experts in the various subjects. The Medical Society, Lawyers' Society, Engineers' Society, Naval Centre and Military Centre, are also leading societies that have publications devoted to their interests.

The religion of the Argentine Republic may be said to be Roman Catholic, but the constitution declares that all other religions are tolerated and that freedom of conscience is an inalienable right. Civil marriages are a necessity and religious teaching is prohibited in the public schools. There are churches of several Protestant denominations, and the charities which spring from them are not lacking in the Republic.

There have been rapid strides made in education in the last thirty years, and with it has come an almost new order of things. In the large cities, the marks of the old Spanish people are rapidly disappearing, and the look of a modern European city is taking the place. Rapid growth is shown in the new towns, and people from Europe and the United States, of the better class, are swelling the population. Certainly, the Argentine Republic has been wise in these later years, and offers great inducements to foreigners to settle within her borders.

THE SEA ISLANDERS.

The Sea Islands have still an interest for all charitably disposed people. Since last August the situation has been one that has needed wise help; the object being not to pauperize the negroes, who are the principal settlers, but to aid them to help themselves and prepare for the harvest

which, it is hoped, will crown their efforts before long.

Mr. Harris, known to the magazine readers as Uncle Remus, visited the Sea Islands, not long after the hurricanes had wrought such terrible devastation. "It is," he says in his account of it in *Scribner's Magazine*, "the most disastrous that ever visited this coast. It struck helplessness where it was weak. It is not to be measured by the destruction of life which it caused, though that was something terrible, but by the suffering which has followed."

As nearly as could be estimated, three thousand people were drowned, killed, or died afterwards of fever or exposure. Many and sad are the tales of that terrible time, and heroes, whose names are unknown, fought for the lives and homes of their dear ones,

"And at the end, without memorial, died."

Even the children caught the self-sacrificing spirit of the hour and showed true courage in their efforts to save others.

Here is a true story of one little fellow's heroism, and others are not wanting in the history of the time:

When the waves rose and swept across the islands and the water burst open the house door and rushed in, bringing boards, ducks, snakes and rubbish, the mother tied her baby on her shoulder and lifted her boy of six in her arms. To her fourteen-year-old daughter she said, "You must carry one child." "Which, mother?" said the girl. The mother looked at the two, one of four years, one of two, unable to choose which to leave. Here Ben, her boy of eleven, a little church member, as full of fun and frolic as a boy can well be, said, "Ma, I'll take the little one." "No, boy, you can't; you can't save yourself, let alone the child." "I know I can't," answered Ben, "but Christ can." "The water is too deep, it's up to your shoulders now," said the despairing mother. With a smile that gave her courage the boy swung the little one up on his shoulder, "Yes, it's deep for true—Christ is a tall man, must be."

So they started. The anxious mother kept calling to her

children through the roar of wind and waters. The daughter kept up with her, but very soon Ben ceased to answer.

When at length they reached rising ground she met her brother trying to force his horse through the water to her aid. He took her to his own house, but of Ben there was no trace.

When the tide went down next morning and she sat grieving for her lost children, little Ben tramped into the house, saying, "Ain't I tell you true, Ma?" He put his little charge into his mother's arms.

Surely Christ had guided the child who trusted in him. Had he followed his mother he would have soon been beyond his depth and must have drowned. But, unconsciously, he had turned aside and reached the bank, which had formed the plantation boundary in old times. Along this he walked, waist-deep in water; a step or two on either side would have been fatal, but the child trod the narrow path in safety, till he reached a house where the men, seeing him, came down from the upper story and took the children in. They were welcomed, dried, and kept till morning.

Probably Ben does not know the "Lend a Hand" mottoes, but his deed fulfils them well.

Some years ago a very industrious man and his wife got up a little house for their family, when one night it was burned down, and twenty dollars hid in a mattress in it, was lost.

They built a "board camp," and next year the husband died, leaving a family of little girls. The widow worked her fields with her children's help. Every year they saved a little, and last year succeeded in raising quite a nice house, a story and a half high, with brick chimney, and one glass window, and they were so proud of it. Then came the cyclone, sweeping it flat, and strewing the boards far and wide. They had a tent loaned them, and there they lived during the winter. Getting help here and there, and boards from the Red Cross, they have at last raised a tiny house,

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twelve feet square, with clay chimney, where they can have the comfort of a fire. But there were no shingles to roof it, and, though the mother and girls could nail on the wall boards, they could not shingle. It would take five dollars, she said, in a tone of despair, to buy shingles and get a man to put them on. The men are working for almost nothing.

Our friend gave her an order for it, and she was so overjoyed that she ran along beside the carriage, courtesying every two minutes, and calling down all the blessings possible on the friend who gave her those longed-for shingles.

But there were thirty thousand people with the breath of life in their bodies and nothing more, and houses, cabins, clothes, crops, everything swept from them through no fault of their own, and they were to be fed and clothed, and more than all that, be cared for so wisely that in later days, the spirit of independence, which has so strongly characterized the Sea Island negro, should not be destroyed.

A relief committee was appointed at Beaufort, who at once asked for money, food, and clothing, and appointed sub-committees who knew how to distribute the supplies. "The principal colored women were of the greatest help. They visited the houses, carried out bundles, found out the most destitute, reported those needing help, and were so judicious, so faithful, and so unselfish that it was a pleasure to work with them and the greatest pleasure to us."

But the work was more than they had even suspected, and when Miss Barton consented to come South and take charge, the committee turned over the supplies and became simply counsellors.

Miss Barton has been rigidly systematic and economical in her distribution. A family of six received as rations a peck of grits and a pound of pork. Those who would work received the favors. The men were often supplied with tools for building and many were employed in ditching. It was surprising to see the patience and steadiness with which this last work was carried on, though under circumstances far from agreeable, and often dangerous.

Money has been received for the sufferers from all parts of the United States. The Lend a Hand Clubs have sent through their Central Office more than $4000.00 for the relief of the sufferers. With the many calls made by the unemployed and destitute, New England has done nobly in caring for these poor people. Hundreds of barrels and boxes of clothing have been forwarded by the kindness of the Savannah Steam Ship Company free of charge, and the interest in the Sea Islanders has penetrated even to the smallest of the country towns. This case of need has been a prolonged one. It must be remembered that everything was swept away just at the end of harvest. It would then be nearly a year before the crops would come in. The people must be fed, and seed must be planted at the appointed time. But where to obtain the seed was a perplexing question. The Agricultural Department sent from Washington what it could spare, and when the case was known, seed was sent from various quarters. In answer to a special appeal $700.00 was received at the LEND A HAND office for that purpose, and forwarded. Car loads of the proper seed for the Islands were ordered and now, as a correspondent writes, "The people have planted every seed they could beg or borrow, and are most wild with delight to see the green things growing. I have some money which was sent me for seed which I intend to spend for corn and sweet potatoes for widows and old cripples, who are the most helpless on the Island." A large crop is predicted this year, and it is to be hoped that the prediction may come true.

But the crop is not yet in, and the hungry people must still be fed.

Miss Elizabeth Botume, a lady who has taught for many years on one of the islands, writes:

I am often asked by letter, Is it true that the hard times are over on the Sea Islands; that the negroes are no longer in want? "No," I answer emphatically. It is not true. I put this question today to one of my neighbors, a hard-

working, reliable colored woman. She had been working in the field from break of day until noon, and then came to sew. "No, ma'am; it is not true," she said. "I think the hard times just begun. In the winter my husband could now and then get a little work to do. When there is work at the mines he can get a steady job. But now he has to take up his hoe and plant his crops, and there is nothing coming in to feed the children. There is a big gang of us. So many mouths to fill and nothing to put in them. I tell you I mus' know. If it wasn't for soup days and the soup we save up to eat with our hominy, I think sometimes we would starve."

The state of things is, indeed, hard, and naturally the money after eight months comes in more slowly. But surely now that the "promised land" is in sight, these children will not be allowed to die of starvation. Kind hearts have remembered their sufferings and come to their relief. Let not starvation and death come to them now.

INDIAN SCHOOLS.

Among the changes made by the present administration, the appointment of W. N. Hailmann, the former superintendent of public schools at Laporte, Ind., to the office of Superintendent of Indian Schools, is the most commendable and promising. Hitherto the schools for Indian children have been carried on in a manner similar to that prevailing in the common schools of the country. In the majority of schools the little Indians are taught to read by common first and second school readers, etc., without understanding anything of the English language, an undertaking as uneducational, yea, as absurd as anything that can be imagined. And the other subjects are taught in the same way. It is evident that a reform of this sort of school keeping is absolutely necessary, if the Indian school service shall do any

good to the Indians and to the country at large, that is, if the money spent upon the education of these "wards of the nation" shall not be thrown away. The aim of the education must be to prepare the Indians to take care of themselves, that is, to cease being "wards" any longer. They must learn to think and act and work for themselves, if they shall ever become good citizens and relieve the national treasury of the expenditure of money now made year after year to support the Indians in idleness.

There is only one method of education which can accomplish this result with a race still immersed in the barest naturalism so deeply as the Indians are, and this method is that of the education by the hand. The principles of this education are found in the philosophy of Froebel. Their practical application commences in the kindergarten, and must be continued by the method of manual culture during the period of boyhood and girlhood, which has to be followed by industrial education or manual training during the period of youth, that is, from about fifteen to twenty years of age. This plan of education involves a great change in the system of school keeping carried on at present in the Indian schools. And Supt. W. N. Hailmann, the leader in the field of the "New Education," is the best man to carry out this reform practically.

The sub-committee of the House committee on Indian affairs has made a proposal to abolish the office of superintendent and reduce the staff of the school service for the Indians altogether. This is a move of economy in an entirely erroneous direction. It is penny-wise and pound-foolish. Every cent saved in this way upon the school service will cost the country a dollar or more for the future support of our "wards." Let the reformatory movement happily inaugurated in the Indian school service, be continued. Not only on general humanitarian grounds for the benefit of the Indian, but even on plain grounds of policy and economy, it will not do to interfere with the present constitution of the Indian school service.

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THE WHITE PROBLEM.

BY RICHARD T. GREENER.

If one wishes to observe eccentricity, vagary, platitude, and idiosyncracy all combined, let him only read the literary effusions of the so-called "Caucasian" intellect from Thomas Jefferson's "Notes on Virginia," down to the recent contributions to the *Forum*, when discussing any phase of the "Negro Problem." Jefferson, fresh from Hume, uttered some platitudes about the two races living together in freedom, treading very cautiously, as is his custom, when not too sure of his premises. Imlay and Abbé Grégoire routed him at once, and, as if to complete the poetic irony, the negro almanac maker, Benjamin Banneker, who had, from 1792 until 1800, calculated alone the only almanacs printed for Maryland, Delaware, District of Columbia, and Virginia, sent him a copy, with an autograph letter, couched in as choice English as Jefferson ever penned, and of equal chirography. Nevertheless, the special negro-hate went on. Nott & Glidden, DeLeon, DeBow, *alius*, *alii*, quoting, rehashing Jefferson, supplementing him with modern discoveries.

A phase of the white problem is seen in the determination, not only to treat the Negro as a member of a child-like race, but the grim determination to keep him a child or a ward. In every advance, since emancipation, it has, with true Caucasian gall, been assumed that everything must be done for him, and under no circumstances must he be allowed to do for himself. In religion, in politics, in civil and social life, he must be developed in a pen, staked off from the rest of mankind, and nursed, coddled, fed, and trained by aid of the longest spoons, forks, and rakes obtainable. All along there has been heard the solemn, low refrain of doubt, small hope, and feeble expectation as to

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the probable survival of this black infant. Indeed, nothing has so weighed upon the average American Christian heart as the precarious health of this infant, whom no one had the heart exactly to kill, were it possible, but whose noiseless and peaceful departure to a better world, would have been hailed with smothered sighs of intense relief.

This feeling obtains North as well as South; scalawag, native, carpet-bagger or sand-hiller, democrat, republican, or independent, seemed to think that for some occult reason this infant must not be allowed to grow in any one of the social, religious, or political ways, in which other American citizens grow and develop healthfully for the good of their country. All the traditions seemed against the negro, all the arguments surely were. He was rarely given a real chance, as here, to talk freely for himself, and when such opportunity was afforded, he generally took his cue from his audience, and talked to the jury, and usually with 'bated breath. When he spoke humbly, apologetically, deprecatingly, he was an intelligent, sensible fellow, a milder form of "good nigger," before the war. Among the *novi homines* of the Republic it is so self-satisfying to have some one to look down upon and despise, just perhaps, as you have emerged from the mire yourself, and before, indeed, the evidence of "previous condition" has been thoroughly obliterated.

"Wut *is* there lef' I'd like to know,
Ef't ain't the difference o' color,
To keep up self-respec' an' show
The human natur' of a fullah?
Wut good in bein' white, onless
It's fixed by law, nut lef' to guess,
That we are smarter, an' they dulier."

Another difficulty of this white problem is the universal belief that somehow the Negro race began its career with President Lincoln's proclamation. All such novices would do well to look up their old histories, newspapers, and pamphlets. Next to the Indian, he is probably of the purest racial stock in the country, and as has been stated, whatever accession has come to him, has been from the

"choicest" blood of the country. He has been thoroughly identified with it from the beginning. He was the agricultural laborer and the artisan at the South, the trusted servant and companion; at the North he took part in all mechanical pursuits, helped build the houses, worked on the first newspapers, made the first wood cuts, and was the best pressman at Charleston, Philadelphia, and Boston. In every industrial, social, and political movement, as well as in the different warlike struggles, he has borne an honorable part, which to profess ignorance of, is not creditable, or, if denied, shows wilful prejudice. He was on the heights of Abraham with Wolfe; in the French and Indian wars with Braddock; the first martyr of the Revolution; is seen in Trumbull's picture retreating with the patriots from Bunker Hill, musket in hand; Washington did not disdain to share a blanket with him on the cold ground at Valley Forge; at the South with Marion and Green; at the North with Washington and Gates, with Wayne and Allen. On account of the injury to the United States through him, the war of 1812 was begun, and his fertile brain suggested the defence of New Orleans, and, after the battle, led Andrew Jackson to say in public proclamation:

"I expected much: I knew well how you loved your native country. * * * You have done more than I expected. * * * The President of the United States shall hear how praiseworthy was your conduct in the hour of danger. * * * The American people, I doubt not, will give you the praise your exploits entitle you to." Do we not know how they fought with Lawrence in the Chesapeake, and formed more than half of the crew of Old Ironsides, were with Scott and Taylor in Mexico, as they were with Grant and Sherman, and Sheridan and Butler, with Farragut and Foote and Porter, at Port Hudson and Battery Wagner. He who doubts the record can read it from the pen of Negro historians, from Nell or Williams or Wilson, for "of those who perform the deeds, and those who write, many such are praised."

No sneer of race, no assumption of superiority, no incrusted prejudice will ever obscure this record, much less obliterate it, and while it stands, it is the Negro's passport to every right and privilege of every other American.

Not alone a soldier and a sailor, the Negro was a citizen, under colonial and proprietary governments, under the Articles of Confederation, and in most of the original thirteen states, was an honorable part of "we people," who ordained and established this constitution for the United States of America. Long before Calhoun and Taney, he fought, lived, voted, and acted like any other citizen; and if many of his race were enslaved, he was not alone. There were "free willers," "indentured servants," and "apprentices," many of them to bear him company. Not a few of these, as records show, white men, Irishmen, Scotchmen, Englishmen, Moors, Palatines, were ruthlessly sold into slavery as the exactions of the traffic became more pressing. At the earliest period there was always a class of black freemen, and they were found at the South as well as at the North,—at New Orleans, Mobile, Charleston, and Virginia, as well as at Washington, Baltimore, Philadelphia, New York, and Boston, where in business, in social life, in church and in politics, they were active, enterprising, and respected. In rare instances, with acquired wealth, like some "free willers," and "indentured servants," they went West or North, as the case might be, and mingled and blended into the new surroundings and developed civilization, where, but for names and traditions, all traces of them would be lost. There come to mind of such men, three United States senators of distinction, at least ten representatives in Congress before the war, five eminent officers of the United States Army, two cabinet officers, three eminent Catholic prelates, four prominent divines of the Episcopal Church, while in the other churches, in medicine and in law, the list is too long for enumeration.

But of those who were content to remain chafing under the indignities and ostracism, which increased from 1820

it is time it should be clearly, emphatically and proudly stated that instead of being a pauper pariah class as is supposed, there was no movement looking to the amelioration of their condition, from 1808 until John Brown raid in 1859, —nothing which tended to unshackle the slave or remove the clogs from the free colored man, in which he was not the foremost, active, intelligent participant, never a suppliant, never a mere recipient. On the contrary he was first to organize for his own emancipation; among the first to speak, and write, and print in his own behalf. From Benezet and Grégoire, Condorcet, Brissot de Warville, from Franklin, Rush and Rittenhouse, and more than all, from that "glorious communion of the saints," the Friends, he had early learned the value of his own manhood, was willing to fight for it, and acquired the art of putting his complaint into pretty choice English, at a time, too, when Abbé Raynal, 1779, thought it a matter of astonishment that America had not a good poet, an able mathematician, or a man of genius, in any single art or science, and "not one of them shows any decisive talent for one in particular."

When Fisher Ames was saying, 1807, "Except the authors of two able books on our politics, we have no authors; shall we match Joel Barlow against Homer or Hesiod? Can Tom Paine contend against Plato?" When Sydney Smith, 1818, wrote, "There does not seem to be in America, at this moment, one man of any considerable talents," a Negro astronomer was calculating logarithms, studying all alone, in the woods of Maryland, Ferguson's Astronomy, and making valuable observations, viewing the stars, and computing his almanacs. During this period, 1780-1810, the Negro had his churches, literary societies, abolition societies, and, later on, newspapers, with educated editors, and active agents for the assertion of their rights and privileges, before Lundy and Garrison.

Mr. Howells looks up the streets of "Nigger Hill," and

sees only a few straggling negroes. They are of no interest, and of course have "no story, bless you, to tell." And yet there are many stories, many traditions, much history clustering about that hill, from Cambridge street to the Common, from Charles to Hancock. Big Dick, the boxer, the precursor of Jackson; the Blind Preacher, Raymond, Prince Hall, and Easton, Master Paul and his church and *school*, in which the first American Anti-slavery Society was organized, Jan. 6, 1832.

"On that dismal night, and in the face of public opinion, fiercer far than the tempest, or wind and hail that beat upon the windows of that 'nigger school-house,' were laid the foundations of an organized movement against American slavery that at last became too mighty to be resisted." Mr. Garrison might have told Mr. Howells, he certainly could have learned that among colored men of that dear old town, the first patrons of the *Liberator* were found, who supported it the first year, when it had not fifty white subscribers. Mr. Garrison, at Exeter Hall in London, sixty years ago said, "I am proud to say that the funds for my mission * * * were principally made up by the voluntary contributions of my free colored brethren at very short notice. * * * Many of their number are in the most affluent circumstances, and distinguished for their refinement, enterprise, and talents * * * they have flourishing churches, temperance and other societies. * * * Among them is taken a large number of daily and weekly papers, and of literary and scientific periodicals, from the popular monthlies up to the grave and erudite *North American* and *American Quarterly Reviews*. I have, at this moment, to my own paper, *'The Liberator,' one thousand subscribers among this people;* and from an occupancy of the editorial chair of more than seven years, I can testify that they are more punctual in their payments than any five hundred white subscribers whose names I ever placed indiscriminately in my subscription book."

Not alone Wm. Lloyd Garrison. Long before Frederick

Douglass began "to pray with his legs" and look toward the "north star," the leading colored men of Washington, Cary, and Fleet, and Cook; of Philadelphia, Forten, Allen, Burr, and Purvis; of Baltimore, Grice, Greener, and Watkins; of Boston, Paul, Easton, Barbadoes, and Walker, corresponded with, aided, lodged and fed the apostle Lundy, in his mysterious journeyings through the southern states, and circulated his Genius of Universal Emancipation.

My account is from Isaac Cary, who knew "the little, pale, thin man," and he says Lundy never departed empty handed.

It was in Master Paul's Church, Belknap street, that the abolitionists, driven from Tremont Temple, in 1860, found refuge, and preserved there free speech for Boston and America. Master Paul himself was a college graduate, accompanied Mr. Garrison to England, and won praise from Daniel O'Connell for his scholarship and eloquence.

Before emancipation in New York state, *Freedom's Journal*, edited by Cornish and Russwurm, a graduate of Bowdoin, I am told, afterwards President of Liberia, demonstrated the public spirit, intelligence, and literary character of the American Negro. If David Walker's *Appeal*, issued in 1828, had been printed in 1765 or '70, and had been about the rights of the colonies, it would long since have attracted attention. But it was written by one of the "old clo' merchants" of Brattle street—an extinct guild—and is the voice of a black John the Baptist, crying in the wilderness. It attained the honor of legislative attention, and a reward set for the author's head; but it is an American classic, and forever answers all hints at Negro contentment under oppression. By law of heredity, thanks to Governor Butler, Walker's son became a lawyer and a municipal judge in Boston.

These facts taken at random would tend to show that the American Negro has traditions—far more, and more honorable than many of his traducers. They are of services, ancestry, interests in public affairs in his own future. Now

traditions of blood and training and achievement can never be permanently repressed. Pile Etna upon them, they will break forth, no matter how long or persistently kept down. As a help to the solution of the White Problem, this article is to show that they exist, and if they have not hitherto asserted themselves, it is because they could afford to wait, not because they are not cherished and kept for inspiration. Some complacent critics of the Negro, who analyze, weigh, measure him with their little poles, discuss his removal to Africa, debate his admission to trades unions, into the ranks of business, into the literary circle, into social life, would save themselves much unrest if they knew his motto, *J'y suis reste.*

He is a reader of the Census. He calmly contemplates either horn of the politico economic problem—absorption, all he asks to be is an actual American citizen; repression and fifty years of race isolation,—one of the ruling forces of this Republic, the arbiter of the South. For, in fifty years, he will be nearly 100,000,000 strong, and, judging solely by the advance since 1863, in thrift, in education, in race development, in equipoise, in aspiration, all that tend to consolidate and strengthen, he will have no fear of the few white chips which will here and there attempt to stem the rush of this black Niagara. Truly he can afford to wait. One of the worst phases of the White Problem is the fatuous clinging to certain ideas, especially the good done to the Negro by bringing him to America. As well tell the descendants of Virginia convicts, the progeny of the kidnapped Irish, 1645-52; the proud descendants of Dutch, Scotch and English poor-houses, shambles and heaths, of the benefits which have accrued to them.

For the presence of all these, the negro included, America is the gainer, humanity the debtor. The value of his contribution far outweighs any benefit he may be supposed to have received. He has reaped down the fields, developed new ideas, preserved the ark of the Nation's inheritance, and if Fletcher of Saltoum, and Dr. Dvorak have any weight, he

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is to become greater than the lawgiver, he is to found the American music of the future.

"The future music of this country must be founded upon what are called negro melodies. * * They are American. They are the folk songs of America, and your composers must turn to them. * * In the negro melodies of America, I discover all that is needed for a great and noble school of music. There is nothing in the whole range of composition that cannot find a themetic source here."—*Dvorak.*

The Nero has no tears to shed over that, "wonderful school of slavery, under Providence," so often quoted. He is no such hypocrite as to go through the pretence of believing that slavery is ever a good, a necessary, or beneficial school. Much less does he grant that any phase of that school, at any stage, affected him morally, socially, or physically, except adversely, while he does know from bitter experience, how utterly pharasaical, how absurdly hypocritical, and how thoroughly unchristian the entire system was in practice, example, and influence.

Whatever of intelligence, Christianity, or civilization the Negro possesses today, let it be remembered he retains in spite of slavery, and its relic, caste. Whatever of honesty or morality or thrift has survived the charnel-house, comes from that excellent stock—better than the Indian—which Galton says is now farther behind the best English brain of today than it is behind the brain of Athens! It is due to brain that slavery could not disintegrate, to a happy heart, an abiding faith.

I am at loss to observe how close the race maintains its hold on orthodox Christianity, when it is remembered how even the maxims of the common law were set aside, at its behests—*partus requitur patiem*—how Virginia (Henning Vol. II., pp. 356-7) declared that those imported thither "except Turks and Moors in amity," shall be accounted slaves * * notwithstanding a conversion to Christianity after their importation." How far from solution seems the

white problem, when the Negro reflects how powerless is Christianity to repress race prejudice; how often indifferent to real brotherhood, while affecting deep denominational interest. Indeed, while an emasculated religion has been preached to the Negro, each denomination has seemed to shirk the question of, Who is my Neighbor? A premium has been offered every self-respecting Negro to repudiate Christianity as it is taught. Why speak of the Christian? Take the cultured editor, the moulder of public opinion. How despairing the "White Problem," when this is the high water-mark of culture:—"Consider him at his best. I cite the case of a manly and accomplished gentleman of the race. His life has no background. What we mean by ancestry is lacking to him; and not only is it lacking but its lack is proclaimed by his color, and he is always reminded of it. Be who he may and do what he may, when the personal test comes he finds himself a man set apart, a marked man.

There is a difference between the discrimination against him in one part of the country (the South) and in another part (the North), but it is a difference in degree only. He is not any where in a fellowship in complete equipoise with men of the other race. Nor does this end it. The boundless sweep of opportunity which is the inheritance of every white citizen of the Republic, falls to him curtailed, hemmed in, a mere pathway to a few permissible endeavors. A sublime reliance on the ultimate coming of justice may give him the philosophic temper. But his life will bring chiefly opportunities to cultivate it. And for his children what better? To those that solve great social problems with professional ease, I commend this remark that Mr. Lowell is said to have made, "I am glad I was not born a Jew; but if I had been a Jew, I should be prouder of that fact than any other." You can find men who are glad that they were not born Negroes; but can you find a man, who, if he had been born a Negro, would be prouder of that fact, than of any other? When you have found many men of this mind,

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then this race problem will, owing to some change in human nature, have become less tough, but till then, patience and tolerance."

Here is a paragraph which most people would acquiesce in; which bears the air of hard sense, stern reality, deep philosophic insight, keen analysis and delicate humor. It is already winging its way, and will be quoted as a solid fact. If it were true then Schopenhauer reigns in America; religion and culture have failed to soften the manner but have hardened and intensified the small prejudices of two centuries ago. If the statements were true, acquiescence in such condition, would show the utmost callousness, a more than heathen indifference, a heartlessness, and inhumanity, unworthy of the century. If character, reputation, manly accomplishments, the heights reached, the palm won, still find any black hero a "marked man," because of no fault of his own, and church and society, home and club, united in thus ostracising him and his children, then is it not demonstrated that it is not the Black but the White Problem, which needs most serious attention in this country?

Mr. Lowell, as always, was wisely terse. No trace of the snob was in him; he was no panderer to caste. Of course he was not anxious to be born a Jew, for he knew unreasoning and unreasonable pride of race still pecked often at its superior; but Lowell, knowing the history of the race, and what its sons had accomplished in spite of persecution felt he "would be prouder of that fact if he were a Jew than any other." Nor is it true that every social avenue is closed to the aspiring and manly Negro of today. Professor Washington, of Tuskeegee, the leader in perhaps the greatest work of the race, is received among the best people of Boston, Philadelphia, and New York. The late Professor Price of North Carolina, was the recipient of exceptional attention at home and abroad, on account of his talents and rare eloquence. Professor Scarborough, the best Greek scholar of the race, meets the members of the American Philological Association, on terms of equality, and

Mr. Dubois, who won a travelling scholarship at Harvard, read a paper before the American Historical Society, and has been offered a professorship in a white college. It is surely no unusual thing in New York city to see educated colored men, at various social functions, collegiate, theological, political, literary, professional. These are sporadic cases, of course; but so are the cases of the bright farmer boys from Vermont, North Carolina, Michigan, Connecticut, and New York State, who have, by virtue of study or talent, gained entree to the same salons. The fact springs from the new ozone of equality, or better liberality, which is in the air, and is prompted and encouraged by those who have a clear notion of the fitness of things. Here at least, it is not a race, nor color, nor creed line.

Against that flippancy which draws too hasty conclusions, which cannot conquer its early prejudices, or ignore its limitations, there looms up a quiet, unobtrusive but persistent force, which is determined not to give way to caste distinctions; but to see to it that there is a career open to all, despite sex, or creed, or race, in order that no atom of intellectual force shall be lost to our common country, and it is this which tends to the solution of our problem. Once in a while the great utterance of some broad-souled, warm-hearted American, determined to give his testimony comes to us. Bishop Potter, broader than his entire church, says tersely, "What the Negro needs more than anything else is, opportunity." Or, it is Cable: "I must repeat my conviction, that if the unconscious habit of oppression were not already a scheme so gross, irrational, unjust and inefficient as our present caste distinctions it could not find a place among a people so generally intelligent and high-minded. We hear much about race instinct. The most of it is pure twaddle. It may be there is such a thing. We do not know. It is not proved. And even if it were established, it could not necessarily be a proper moral guide."

Then, it is Bishop Dudley, bravely fighting his way through traditions: "The time may come and will, when

the prejudices now apparently invincible, shall have been conquered. Society then as now organized upon the basis of community of interests, congeniality of tastes, and equality of position, will exclude the multitude, who cannot speak its shibboleth, but there will be no color line of separation. * * Such a social revolution as will open wide the drawing-rooms of Washington to the black men who have been honored guests in the palaces of England and France. * * Capacity is not lacking, but help is needed, the help I repeat, which the intelligence of the superior race must give by careful selection and personal contact with the selected. Does not our mother Nature teach us that this is the only process, such being her method of procedure, working under the Creator's law."

Not on the Protestant side alone. Hear this clearer blast from the leader of the Catholic cause in the Northwest, Archbishop Ireland of Minnesota: "The right way. There is a work for us. Slavery has been abolished in America; the trail of the serpent, however, yet marks the ground. We do not accord to our black brother all the rights and privileges of freedom and of a common humanity. They are the victims of an unreasonable and unjustifiable ostracism. * * It looks as if we had grudgingly granted to them emancipation, as if we fain still would be masters, and hold them in servitude.

"What do I claim for the black men? That which I claim for the white men, neither more nor less. I would blot out the color line. White men have their estrangements. They separate on lines of wealth, of intelligence, of culture, of ancestry. Those differences and estrangements I do not now discuss, and will not complain if the barriers they erect are placed on the pathway of the black man. But let there be no barrier against mere color. Treat Negroes who are intellectually inferior to us as we treat inferior whites, and I shall not complain. The Negro problem is upon us, and there is no other solution to it, peaceful and permanent, than to grant to our colored citizens practical and effective equal-

ity with white citizens." Here are men, whose words shed some rays of light upon the solution of this terrible White Problem, which I may lay some slight claim to the distinction of having discovered, though it would be presumptuous for me to say the solution is clear to me. If it could properly be stated, perhaps, Edmund Burke's "*timid prudence with which a tame circumspection so frequently enervates the work of beneficence*," and of all things being "*afraid of being too much in the right*," might be found its salient point on the positive side, while, as I have hinted, the absolute ignorance about the Negro, presents the negative side.

"Slaves of Gold! whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings
Ere you proudly question ours."

We learn from the *Forum* editor that there are members of this race who are, "accomplished" and "manly." He is mistaken in supposing they have "no back-ground;" some of them have several, three generations of education, sufficient, according to Emerson, to make a scholar. Some have proved their capacity, not in contests with Negroes alone, but with representatives of all races; some have, it is true, from training and heredity, the philosophic temperament. Like Hebrews, who look not back to Jerusalem, or await a Messiah; like Irishmen, who do not dream alone of a resuscitated Irish monarchy, or see visions of an Irish Parliament at Dublin, they are painfully aware what disadvantages still hedge the members of any proscribed race, in ordinary pursuits, and in daily life; but they see no reason because of this, why they should feel ashamed of the fact, seek to deny it, or attempt to ignore it. They feel that they are first of all American citizens, and secondarily Negroes. From their reading, observation, and reflection, they are not sure but that the very fact of their origin may have been the means, under God's guidance of the Universe, of saving them from illiberal prejudices, from over-weening race-pride, from utter disregard of other races' rights, feelings and privileges, and from intellectual narrowness and bigotry.

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RELIEF OF THE POOR IN BOSTON.

[We have, promptly at the moment when it is needed, the annual report of the very efficient board of the Overseers of the Poor of Boston. This report may always be relied upon for good sense and important suggestions. In the last winter, the chairman of the board has been at the same time the president of the Industrial Aid Society, and has had an immediate daily oversight of the emergency relief funds. His statement is, therefore, of the very first value with regard to the panic, and the extraordinary work attempted by the philanthropic people during the winter. We are glad to copy the substance of the report on these subjects, as an important element in any thorough study of the lessons of the time.]

The number of families assisted by us in the year was 3,831, an increase of 1,169 families over the previous year. Of these, 199 families resided in other cities and towns, but had retained their settlement in this city; and we received payment for aid rendered to 295 families residing in Boston, whose legal settlement was elsewhere.

The number of new cases aided during the year was 1,446, an increase of 870 over the year previous. The total number of cases dealt with since 1864 by our Board is 30,285.

The number of official visits made by our visitors during the year was 21,816. In addition, 1,603 visits were made by three physicians in the employ of the Board.

The effects of the financial panic of the summer became painfully evident early last fall in the contraction of business enterprises generally, and particularly in the temporary closing of many manufactories. Until the middle of December, however, there was but little increase from month to month over the preceding year in the number of cases aided or in the amount of relief given.

In December came the great outcry in the newspapers in

behalf of the unemployed, stimulated by the publication of certain estimates of the number of unemployed, issued by some well-meaning young men. By their tabulation the number of men out of work was grossly exaggerated, as was subsequently proved beyond reasonable cavil by the police census; a census taken by kind-hearted, earnest men, whose familiarity with the districts where their inquiries were made was as unquestioned as the sincerity of their sympathy with the cause of the unemployed. This sympathy was manifested by their generous contribution to the funds of the Relief Committee, as well as by their constant efforts to aid the deserving poor, oftentimes in ways more zealous than wise. Then came the appointment of a relief committee and its appeal for funds, so generously responded to by our citizens. The inevitable effect of all this agitation was immediately perceived by us. The number of applicants for aid rose at a bound to extraordinary figures. We were obliged temporarily to increase our working force of visitors fifty per cent., and our distribution of groceries and coal in like ratio.

During January the increase continued, and the records show that we aided 252 more families in November, 1893, than in November, 1892; 515 more families in December, 1893, than in December, 1892; and 966 more families in January, 1894, than in January, 1893,—a total of 1733 more families in the three months.

The board and its employees have all necessarily devoted a great deal more time than ever before to the details of the work. All the clerks and visitors have been working overtime nearly every day since the latter part of December, and must continue to do so through February and March. In times of great suffering the danger is that the ordinary safeguards and barriers which experience has found it wise to interpose between the application for aid and its bestowal, will be relaxed or done away with altogether. Fortunately much of that experience has crystalized into law, and our visitors are in duty bound to see that the law is enforced. By working overtime, often late at night, and by the em-

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ployment of extra help, we have been able to thoroughly investigate every case before aiding, thus avoiding the dangers resulting from indiscriminate relief.

The most serious and lasting injury likely to ensue from the wide-spread suffering of the past winter, and its prompt alleviation, is the increase of the pauper class, the dropping down to a lower level of hundreds of families whose members would in ordinary times have scorned to accept any assistance that would lessen their independence. Their downfall is rendered easier and in some sort attractive, by the exploitation of cases of suffering by some of our newspapers. A halo of publicity, of general interest, is thus thrown over their loss of independence.

The Board voted in December to employ needy heads of families on the wharf leased by us on Commercial street, in sawing, cutting, and piling wood. This aid was given to men not previously aided by us, and was designed to prevent these men and their families from becoming regular recipients of public relief. The money to pay for this work was taken from the income of the Lucy Bullman Fund,—a fund left to the Overseers of the Poor, as trustees, to be used in their discretion, for the general purposes of charity. Up to the first of February, 1894, the sum of three thousand dollars was voted for this work, which it is expected will be continued through the month of March. The wages paid were $1.25 per day of eight hours. The number of men given work from December 19, 1893, to February 1, 1894, was 315, working 2,037 1-2 days, an average of 6 7-13 days to each man. No man was allowed to have more than twelve days' work in any one month. The work tickets were issued to the Overseers and their visitors only, and investigation or previous knowledge of applicants was a necessary prerequisite to receiving a ticket. The number employed on any one day was limited to seventy-five. No record of the men was kept at the office, and they were not entered as paupers.

Many of the men employed had applied to us for relief for the first time, and many others would inevitably have done

so, owing to their inability to find work, had we not provided for their necessities in this way. The men were mostly respectable citizens, many of them mechanics, ordinarily self-supporting, but who were thrown out of work this fall and winter by reason of the hard times. We feel sure that this assistance was timely, and was the means of preserving the self-respect of the men employed.

All able-bodied men whose families receive assistance are compelled to work for the aid given. They are sent to our wood-yard on Hawkins street, where they saw and split wood from 8 o'clock, A. M., to 4 o'clock P. M., their dinner being given them at the Lodge. They receive an order for one-fourth of a ton of coal, or for two dollars' worth of groceries for two days' work. These men and their families are enrolled as paupers, the work done by them not being considered in the light of payment for the relief given, but as a test of their worthiness to receive it. During the past winter the number of men to whom this work-test was applied was extraordinarily large, as the following comparison between the last two years shows:

	1892	1893
Number of men who received work-cards .	269	929
" " " worked . . .	207	723
" " days' work actually performed .	1,057	3,899
" " men receiving work-cards who did not present them for work .	67	206

This department of our work continues to be a most salutary safeguard and convenient work-test, while affording shelter and food to thousands of our unfortunate fellow-men. No great increase in the number of lodgers has been noticed this winter. There is an increase in the number of meals given, on account of the greater number of order men who have taken their dinners at the Lodge during the winter. We have been able to reduce the expense to the city from $9,436.38 in 1892, to $8,512.02 in 1893.

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Statistics of the Wayfarers' Lodge.

Total number of meals furnished during the year,	74,671
Total number of lodgers during the year . .	33,317

The birthplaces of these lodgers were as follows:

America	16,814
Ireland	10,342
England	2,476
British Provinces	1,700
Scotland	773
Other countries	1,212
	33,317

It is interesting to note the comparatively slight changes in the amount of money expended by the Department of Overseers of the Poor during the last fourteen years. The following table shows the amounts in each year, beginning with 1880:

May, 1880, to May, 1881, 12 months . .	$102,765.10
" 1881, " 1882, " . .	103,937.61
" 1882, " 1883, " . .	111,132.01
" 1883, " 1884, " . .	111,796.25
" 1884, " 1885, " . .	116,085.44
" 1885, " 1886, " . .	119,447.73
" 1886, " 1887, " . .	109,449.21
" 1887, " 1888, " . .	108,275.93
" 1888, " 1889, " . .	114,099.04
" 1889, " 1890, " . .	110,016.12
" 1890, to Jan., 1891, 8 months . .	71,895,09
Jan., 1891, to Feb., 1892, 13 " . .	114,003.55
Feb., 1892, " 1893, 12 " . .	108,189.97
" 1893, " 1894, 12 " . .	116,414.25

William P. Fowler,
Chairman.

MASSACHUSETTS INDIAN ASSOCIATION.

REPORT FROM APACHE SCHOOL, ALA.

The school session at Mt. Vernon approaches its close with every encouragement for belief in the future improvement of the Apache youth. Their progress, especially in the higher classes, has been very marked. The first class, now reduced from fourteen to eleven, will have finished, by the time the school closes, Stickney's Fifth Reader and the World Reader. Some of them read both these books with fluency and almost perfect pronunciation. Much of the Fifth Reader is beyond their comprehension, filled as it is with extracts from some of the richest and most classic literature in the language; but it has done more to enlarge their vocabulary and excite their ambition than any book they have ever had. They write dictation from it with a rapidity that excites the wonder of visitors.

The second class, consisting of eleven pupils, will begin the Franklin Third Reader as soon as they finish a review of several First and Second Readers, through which they are now passing, and which will be completed in about ten days. The third class, consisting of four children, has finished one Second Reader and is now reviewing.

In arithmetic the first class of six boys are familiar with decimals and United States money. They master quite complicated examples in the way of book-keeping and business propositions. I write the statements on the blackboard, so as to make them familiar with the terms used among business men; and with a few hints here and there, they can get at results quite difficult to reach.

The second and third arithmetic classes do examples, more or less lengthy and difficult, in addition, multiplication, subtraction, division, and fractions.

In geography, the first class of eleven pupils is excellent. The second class, also containing eleven pupils, is very

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good, and the third class fairly good. There has been marked improvement in quietness and courtesy in the school-room, and also in cleanliness, some of the larger boys and girls being quite exemplary in that line. There are no absentees from school, except from sickness, and, as the health of the children this year has been unusually good, the average attendance has very nearly equalled the number of pupils.

The number of pupils in the upper room has been reduced from thirty to twenty-six. One of the girls was married, and is now a mother. She came to school long after she was a wife. Three of the boys have gone to Hampton, where we hope many of the others will eventually join them.

Since the Hampton movement was first inaugurated early last autumn, my sister and I have spared no labor or pains to induce the Indian children to accept cheerfully and hopefully the education offered them. We have succeeded better with the boys than the girls, whose parents' deep-rooted prejudices against separations—awakened long ago by the Carlisle episode—all take alarm afresh whenever their daughters are mentioned. We not only laid before them every pleasant picture of their probable school life that we could command, but we went so far as to promise to fit out like a nice white girl any Indian girl who would express her willingness to go to Hampton. But thus far we have met with little success. Whenever it is mentioned before the women there is a burst of tears and excited protests.

When alone, the girls listen with interest; and one of them, Sophie, who at one time requested to be sent, told me it was her mother and grand-mother who objected to her going, leaving me to infer that she herself was still willing. The boys are not nearly so averse to the idea, though lately they seem much affected by a rumor spread through the camp, that pūpils at the Government school are obliged to work fearfully hard. When they finally go, which I suppose they will sooner or later do, I feel sure our constant lec-

tures on the subject will help them to face, what to them is a somewhat severe ordeal, with more hope and pleasure than they could otherwise have done. The older Indians do not seem so averse to having the boys go as the girls. And yet the girls can least afford to wait.

There are many, both among the boys and girls, well worth a chance for better things.

In the lower room there are sixteen children in regular attendance in the infant class, and seven volunteers, who come when they please, being under age. The class next higher numbers thirteen. The most advanced class in this department also numbers thirteen.

The three classes have every morning together first, roll-call and inspection, then sing one song or hymn, and say the short prayer, "Our Father, who art in Heaven, help me to be a good child, for Jesus' sake, amen." Together they count a hundred; say the number and names of the days of the week; number and names of the months of the year; multiplication table, and many of the other tables of the arithmetic; next, language lesson for all. The infant class read the chart, have kindergarten exercises, copy words, letter by letter, from the black-board. The next higher class read the Chart Reader, and have dictation in small words; then addition, subtraction, and exercises in fractions by means of the fraction balls. The highest class have been through the first reader twice, and write dictation taken from pictures. Their arithmetic is addition, subtraction, multiplication, division, and fractions.

SOPHIE SHEPARD.

Mt. Vernon, April 27, 1894.

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In the lower room there are sixteen children in regular attendance in the infant class, and seven volunteers, who come when they please, being under age. The class next higher numbers thirteen. The most advanced class in this department also numbers thirteen.

The three classes have every morning together first, roll-call and inspection, then sing one song or hymn, and say the short prayer, "Our Father, who art in Heaven, help me to be a good child, for Jesus' sake, amen." Together they count a hundred; say the number and names of the days of the week; number and names of the months of the year; multiplication table, and many of the other tables of the arithmetic; next, language lesson for all. The infant class read the chart, have kindergarten exercises, copy words, letter by letter, from the black-board. The next higher class read the Chart Reader, and have dictation in small words; then addition, subtraction, and exercises in fractions by means of the fraction balls. The highest class have been through the first reader twice, and write dictation taken from pictures. Their arithmetic is addition, subtraction, multiplication, division, and fractions.

SOPHIE SHEPARD.

Mt. Vernon, April 27, 1894.

BUILDING AND LOAN ASSOCIATIONS.

The Commissioner of Labor, Hon. Carroll D. Wright, has submitted his Ninth Annual Report. This report relates entirely to the building and loan associations in the United States. These associations are known by various names, but the principle underlying them is the same. In some of the states they are called "building and loan associations," in others "coöperative banks," in others "building and saving associations," etc. The report comprehends every state in the union except Vermont, in which there is only one association.. The distribution of these associations, by states, is shown as follows:

NUMBER OF ASSOCIATIONS CONSIDERED.

States and Territories.	Number.			States and Territories.	Number.		
	Local.	Nat'nl	Total.		Local.	Nat'nl	Total.
Alabama	23	4	27	Nebraska	66	4	70
Arizona	4		4	Nevada	1		1
Arkansas	32		32	New Hampshire	16	1	17
California	125	8	133	New Jersey	286	2	288
Colorado	42	4	46	New Mexico	5		5
Connecticut	15		15	New York	390	28	418
Delaware	21		21	North Carolina	24	1	25
District of Columbia	26	3	29	North Dakota	5	1	6
Florida	21	2	23	Ohio	718	3	721
Georgia	31	12	43	Oklahoma	1		1
Idaho	4		4	Oregon	14	3	17
Illinois	631	38	669	Pennsylvania	1,076	3	1,079
Indiana	429	16	445	Rhode Island	6		6
Iowa	81	8	89	South Carolina	48		48
Kansas	71	1	72	South Dakota	14	3	17
Kentucky	131	17	148	Tennessee	61	17	78
Louisiana	26	2	28	Texas	39	2	41
Maine	29		29	Utah	5	1	6
Maryland	237	3	240	Virginia	76	7	83
Massachusetts	115		115	Washington	14	3	17
Michigan	72	2	75	West Virginia	54	2	56
Minnesota	82	15	97	Wisconsin	39	3	42
Mississippi	30	2	32	Wyoming	6		6
Missouri	349	17	366				
Montana	7	1	8	Total	5,598	240	5,838

The various facts relating to membership, as shown by shareholders classified by males and females, assets value of shares, total profits, and number of homes acquired, are all brought out in the following concrete statement:

GENERAL RESULTS FOR THE UNITED STATES.

	Local.	National.	Total.
Number of Associations	5,598	240	5,838
Number of shareholders, males	*a* 710,156	*a* 209,458	*a* 919,614
Number of shareholders, female	*a* 263,388	*a* 44,440	*a* 307,828
Number of shareholders, total	*b* 1,359,366	*b* 386,359	*b* 1,745,725
Average number of shareholders, per association	*b* 244.5	*b* 1,637.1	*b* 301.2
Number of shareholders who are borrowers	*c* 402,212	*c* 53,199	*c* 455,411
Percentage of shareholders who are borrowers	*c* 29.83	*c* 13.77	*c* 26.25
Number of shares	*d* 10,381,031	*d* 2,874,841	*d* 13,255,872
Total net assets	$413,647,228	$37,020,366	$450,627,594
Average shares, per shareholder	*e* 7.6	*e* 7.2	*e* 7.5
Average net assets, per shareholder	*e* $303.11	*e* $86.73	*e* $257.26
Average value of shares	*e* $39.75	*e* 12.12	*e* $34.18
Total profits	$74,402,969	$6,261,147	$80,664,116
Average size of loans	*f* $1,133	*f* $920	*f* $1,120
Homes acquired	*g* 290,803	*g* 23,952	*g* 314,755

a Associations not reporting - - - - Local 1,503; national 66; total 1,569
b Associations not reporting - - - - - Local 38; national 4; total 42
c Associations not reporting - - - - - Local 69; national 4; total 73
d Associations not reporting - - - - - Local 18; national 4; total 22
e Based on 5,535 local associations, 226 national associations - - Total 5,761
f Based on 2,128 local associations, 45 national associations - - - Total 2,173
g Associations not reporting - - - - Local 1,326; national 68; total 1,394

The report consists of six chapters, in which are brought out all the main facts for each state of the union in tabular form and in text analysis. All the different methods of distributing profits, of paying premiums, and withdrawing shares are clearly and fully elucidated, and all the laws of the different states relating to these associations are incorporated.

One of the most interesting facts shown by the report relates to the age of the associations. While building and loan

associations had their birth in the decade of years from 1840 to 1850, with, perhaps, here and there one prior to the first date named, the report shows that the average age of all the associations is but 6.2 years, the local associations having an average of 6.3 years, and the nationals an average of only 2.5 years. Of the locals 2,394 are under 5 years of age, 2,163 are 5 years or under 10 years of age, and 589 are 10 years or under 15 years of age, making a total of 5,146 associations out of the whole number under 15 years of age. There are but 433 over 15 years of age. These figures certainly show that the building and loan associations of the country are entirely modern institutions and have reached their great proportions during the last ten or fifteen years. This, in connection with the fact that they have net assets of over $450,000,000, have made total profits of more than $80,000,000, have helped to secure probably over 400,000 homes, and are semi-banking institutions conducted by ordinary men not trained as bankers but yet have met with remarkably few losses, shows conclusively the strong hold which building and loan associations have taken upon the public.

PEOPLES' RESTAURANT.

The first People's Restaurant has been started on the east side of New York city, in connection with the Industrial Christian Alliance, at No. 57 Avenue C, between Fourth and Fifth streets. A large bowl of nutritious soup, a bowl of coffee, and two large slices of good bread may be secured for five cents. The executive committee to manage this restaurant, representing Hebrews, Roman Catholics and Protestants, consists of J. Seely Ward, Jr., of the Old Epiphany House; P. J. McCue, of the St. Vincent de Paul Society; J. Spectorsky, of the Hebrew Institute; Louis Storber, an east side merchant, and Dr. F. E. Hopkins, for years a physician among the poor. In addition to the cooked food to be eaten in the restaurant or taken home, uncooked food is sold.

INTELLIGENCE.

LEND A HAND CLUBS.

MONTHLY MEETING.

The monthly meeting of representatives of Lend a Hand Clubs was held at the LEND A HAND office, March 26th, at noon. Fourteen members were present.

A letter was read from a Greek peanut-man who had been fined for keeping his cart too long in one place. He begged for an opportunity to keep his cart in one of the private places, but the rules were rigid, and he could not be allowed to do so.

Mrs. Whitman spoke of the new Club founded at West Roxbury, where she went to address the Sunday school on the afternoon of Easter. A member of the Club was present and spoke of its work.

In the early part of the winter a few women were given employment in sewing by a benevolent society. But the location was not good and the work was transferred to the Parker Memorial Building, under the care of the Lend a Hand Clubs. Mrs. Dickerman, under whose immediate care the work is, reported that twenty women were receiving work every Thursday and were paid $1.00 per week. These women are known personally to the ladies in charge, who are much interested in the work.

The secretary reported that $180.00 had so far been added to the Central Treasury from the proceeds of the readings at

the Old South Meeting House. Some tickets had not been heard from.

In answer to an appeal in the *Transcript* headed "A Case out of Common," $112.25 had been received at the office. The invalid had gone to the country with every prospect of better health, with the rest and freedom from anxiety.

Mrs. Whitman read a letter from Mr. Christensen, acknowledging money which had been sent for seed for the Sea Islanders. She reported that $847.17 had been received during the month of March, and $700.00 had been sent to purchase seed.

In answer to a letter from a lady in Florida a barrel of books (about 100) had been sent to form a Lend a Hand Library among the boys and girls. These books were many of them new, contributed by friends of LEND A HAND.

Dr. Hale spoke of a sad case which had been brought to his notice. An educated man, prominent as a journalist and also in politics, had fallen ill, many hundred miles from his home, and hopelessly sick and penniless, he longed to go home to die. A small sum of money was pledged and much interest evinced.

A case of a sick teacher was brought before the meeting, and several members volunteered to write to friends in Southern California and Florida with regard to a proper home for her.

Dr. Hale told the meeting of correspondence with the Whittier Club of San Francisco, and also of the "Man Without a Country" calendars which were distributed among the children in San Francisco.

In answer to a request that we should nominate a member for the Executive Committee of the State Order of King's Daughters, Miss Helen F. Kimball was proposed.

Several special cases were discussed and the meeting adjourned.

CLUB REPORTS.

TEMPLETON, MASS.

LEND A HAND CLUB, DIV. C.

"Lend a Hand" work has, during the past year, been carried on in our Club (Div. C) in a quiet way. Although our opportunity is small in this quiet village for charitable work among the poor and needy, we have been able to make one poor family very happy by assisting in sewing for the children, and at the beginning of the New Year giving them a New Year's party. The mother had been sick for several months, and was able to attend the party with five of her little ones. The members of our Club were present, all but two, who were detained at home by sickness. A peanut hunt was the first thing to engage the children, so all might become acquainted and feel at home; three minutes was the time given to find the peanuts, which were hid everywhere. The result was twenty-three nuts secured by the only boy present, a member of the poor family, and he was presented with a prize. After games refreshments were served, to which ample justice was done. A "pie" was the crowning feature of the occasion. It was in a small tub covered with manilla paper cut like a pie, in pieces, and trimmed with evergreen. Its contents were eagerly taken by the children, each article being done up separately and marked. With eagerness the children tore aside the wrappings, finding skates, books, games, and a new dress. To say they were happy hardly expresses it. They had never been to a party before, and, after looking at a piano kaleidoscope, they returned to their homes, carrying sweet memories of the Lend a Hand Club.

Much pleasure has been received by some of the members in correspondence with Indians at the school in Montana. The girls write and express themselves wonderfully well. I should advise many of the Clubs taking correspondents. As one Indian girl says, "It does me good to have such

nice letters from you." Indian girls, who are very bright and capable, respond quickly to civilization and its advantages.

Last February Mrs. Whitman spoke to the Club and friends in a most pleasing way, her talk interesting many who, before listening to her, hardly knew our aim and mottoes.

NORTH CAMBRIDGE, MASS.

The "As Ye Would" Club of King's Daughters of the North Avenue Universalist Church, was organized Nov. 25, 1893, with twelve members belonging to the same Sunday school class. Although the business is conducted by the elected officers, the teacher of the class aids in directing until they feel more competent to carry out plans of their own.

The meetings are held fortnightly at the home of a member and are well attended. No definite work has as yet been attempted, but with the evident spirit of helpfulness, the Club will accomplish whatever comes to hand.

One plan, which has taken definite shape, is to collect from magazines and periodicals the bright, short stories and paste them in a large scrap book which, when complete, will give some pleasure and enjoyment to a few "Shut Ins."

Further, we expect to prepare some indestructible scrap books, for the Day Nursery in our ward, composed of cambric leaves on which are pasted bright and attractive cards, which have once served their purpose and may yet once again. At Christmas time this same nursery received through us a small box of toys, which have proved very acceptable.

Our fees are five cents each month, but as this seemed small and our funds would increase but slowly, the self-denial envelope was suggested, and as each one denies herself "In His Name" one of the numerous small things in which girls delight, the amount thus saved finds a safe resting place, and later jostles other self-denial pennies in a common box.

In this way we hope to be able to donate a certain sum each week to purchase milk for an old lady and her grandchild.

We are hoping to prepare a box or barrel to send to Gregory Institute, N. C., to some needy ones, at the same time remembering the "charity which begins at home."

WORCESTER, MASS.

One of our most popular places to lend a hand is the Home for Aged Women, and the reason we enjoy going there is because all the old ladies appreciate the efforts we make to entertain them. January first we spent the afternoon giving them a musical and literary entertainment, followed by a five o'clock pink tea. Any thing out of the common course is enjoyed so much by these old ladies, whose lives are necessarily rather monotonous. At our pink tea each young lady of the Club escorted an old lady down to tea, and stood by her chair to see that she was properly served. Our Club has done considerable of that kind of work, as we think the best method of lending a hand is by trying to help people personally.

Our Club is composed of young ladies ranging from fourteen to twenty-five years of age.

LEXINGTON, MASS.

The object of this Society is to aid in all charitable work.

There are forty members, but many of them are unable to attend any of the meetings or take any active part in the work of the Society.

Expenditures.

Cash paid needy families,	$ 61.81
Mutual Helpers,	5.00
Country week,	23.13
Postage and printing,	10.09
Miscellaneous expenses,	32.21
20 copies of Ten Times One Record,	5.00
Balance,	205.22
	$342.46

The Club voted to use $100.00 for the Country week, but the mother of the family that came to Lexington was so ill that she remained only a few days before going to a hospital, and after keeping the children ten days, it was thought best to devote the remainder of the amount to helping the family through the winter, which has been done. Two large boxes of clothing have been sent to them during the year.

THE SILENT CIRCLE PLEDGE.

THE ROYAL LAW.

"If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself." James ii: 8.

"Who is my neighbor?" "I was sick and ye visited me."

"But be ye doers of the word, and not hearers only." James i: 22.

We pledge to be more closely united in the bonds of brotherly love, to also help to the growth of more Christian love and sympathy towards each other in time of sickness.

To do unto others, as we would that others should do unto us.

By visiting or calling to inquire of the sick associate or class-mate, or

By sending a note of sympathy.

A simple bunch of wild flowers in their season.

A little booklet such as *Helper*, etc.

Or some fruit or nice dainty of our own making, such as jellies, etc.

Each silent member of Circle to do what he or she can, in their own way, as they are able, to sick associate and class-mate or teacher, or Christian church member, who are prevented by illness from being present with us in the service of school or class.

This is a Christian duty we all owe to each other who are

sick, in suffering, lonely and feeling in need of just this sympathy, whether strangers or friends to us. Remember such by sending some token of recognition, that though absent they are not forgotten, thus showing that we are united one in Christ and in brotherly love towards each other.

Let those who take upon them this pledge be active in this mission of love of the Silent Circle, doing all not in our own name but in Christ's and to His honor and glory.

Go now, take up thy work silently.

"And as ye would that men should do to you do ye even so to them."

MARIE S. BENNETT.

SILENT CIRCLE.

How to come into it, and to form Circles in the Young Women's and Young Men's Classes, also Teacher's Circle, and of older members, and to take its Pledge.

This Silent Circle has no meetings. It is an individual work, any number may belong, as the Circle is not limited. It is not necessary each person should know who the others are that belong, except the teachers of the Classes.

The Silent Circle's Mission is to cultivate, promote and help the growth of more Christian love and sympathy towards each other, among class-mates, teachers and the Christian members in times of sickness. The coming into this Circle, and taking upon you its pledge, must be a voluntary act on the part of each one, individually, to come willingly and understandingly to be one of this Silent Mission of love, and in taking upon you the performing of its obligation.

Each Sunday, members or teachers absent from sickness are reported to the teachers or superintendent, by any one knowing of such. It is the duty of absent members who are ill to write to their teachers to that effect; this they owe to the teacher of the class of which they are members. The

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Silent Circle is informed of all such by the teacher of that class; they note it down and act on the silent pledge individually in a silent way as a silent working circle.

We may never know, and never realize the extent of our influence for good here; we move in a circle either large or small as we will, as the pebble that we cast into the water ruffles its surface into little circles widening and circling further and further off out of sight; so may the influence of each one of our lives be circling and broadening out far beyond our short-sighted vision.

ANNUAL MEETING.

The Annual Meeting of Lend a Hand Clubs will be held in the vestry of Park Street Church, cor. of Park and Tremont Sts., Boston, Wednesday, May 30th, at 2 P. M. All Clubs founded on the mottoes, of whatever name, are requested to send delegates. The president, Edward Everett Hale, will preside; the Secretary, Mrs. Bernard Whitman, will give a report of the year's work, and there will be short speeches and music.

Clubs will please extend this notice. Marked copies of the *Record* will be sent to each Club as a notification. A full attendance is desired.

MONTGOMERY INDUSTRIAL SCHOOL.

Many of our Clubs will learn with sorrow that the Montgomery Industrial School has been burned to the ground, with the total loss of the school furniture, piano, books, maps, charts, and, indeed, everything. This is the second time that this has occurred, both times the fire being the work of an incendiary.

It has been the custom of Miss Beard, one of the principals of the school, to visit the Central Lend a Hand office every autumn, and several Clubs have held scholar-

ships in the school. The self-denial of the two ladies who are giving their lives to this work, the great progress which has been made, not only in book education, but morals, and the ever increasing interest of the parents in all good things, command our attention. The influence for good has been strongly marked. There is no fund for the support of the school. All depends on the kindness of Northern friends. Those who know the worth of the school, and it is the only one of its kind in that section, will, we know, gladly do what they can to help rebuild it. But more is necessary; to tell others who do not know, that the Industrial School is educating, not only the children, but the young men and the parents to lead better, purer and more honorable lives; that the community is better for the years that this school has been opened in their midst, and that every dollar given to the school is like seed put into the ground, which shall return a rich harvest.

Help is asked for, and even the smallest sums will be acceptable. Books, maps, and the little things of a school room, are all needed. They may be sent to Miss Alice L. White or Miss Margaret F. Beard, principals, No. 531 South Union St., Montgomery, Alabama. If more convenient to send small sums to the LEND A HAND office, it may be done, and the money will be forwarded. Address Mrs. Bernard Whitman, Secretary.

AN OPEN LETTER.

In December, 1893, at a time of much distress among the poor, requests were made by two religious societies to the Boston School Board to grant a day when the children in the public schools should be allowed to make offerings for the poor. These offerings were to be groceries, garments, etc.

In refusing these requests the committee palliated the refusal by pronouncing the plan impracticable, wisely and

truthfully stating that "neither of the societies asking the favor has any facilities for distributing contributions of provisions, and no other charitable organization stands ready to make such distribution, and the school board certainly cannot."

Though all intelligent people know the dangers of indiscriminate giving, yet there are times of dire distress or of sudden emergency, when giving is the thrice blessed mercy. The story of the noble work done by the school children of St. Paul has been repeatedly told. How they carried their gifts to appointed places on Thanksgiving week, and hundreds were made happy thereby.

In many ways helpful work is constantly being done in our public schools. For instance, a child is poorly dressed. The teacher sees the need and sets to work to make the child decent in appearance. An appeal is made to another school or class (for discretion must be used) and the needed clothing secured. A great deal of kindly work is done in a quiet way by our teachers.

It is astonishing how quick to feel, how responsive the children are to any appeal for sympathy, and in all their wide range of studies no more valuable lesson could be learned than this, of sympathy for others, of kindliness and helpfulness. And just here comes in suggestions of possibilities. If the request made to the Boston School Board had been granted, if the teachers of the schools had entered into the plan, (as doubtless they would have done, and with enthusiasm,) and the children had been asked to contribute, an immense amount of clothing, food, etc., would have been collected.

In this way quantities of out-grown and cast-off garments could have been secured for the Sea Island sufferers. These general calls should be made only in times of great distress, and the distribution should be free from all sectarian or partisan spirit. In the Boston *Transcript* of March 21, 1894, the well known "Listener" gives the plan of a practical business man to form a society which should have for

its object the gathering up of all disused articles and their utilization in a beneficent scheme of industry. The great fire insurance companies of New York have found the holding and repairing of articles injured by fire to be profitable. Why would not the collecting and repairing of cast-off garments and other articles to be sold cheap or given to the poor be made a self-paying beneficence?

MARY C. HALL.

GENERAL NEAL DOW.

BY J. ELLEN FOSTER.

"He builded better than he knew," may be said of every worker for God and humanity. On the human side he may count his hours of effort and his dollars of money. He may number kind acts done, beneficent institutions established, legislative acts operative,—these he can set in order,—and with honest pride say, "thus have I builded." But he cannot count the unseen agencies which have joined and glorified his always imperfect endeavor.

In the Bible angels are represented as messengers or warriors. They come to this world's work-shops and take the rude thing we have fashioned with our clumsy hands and carry it to the appointed place. Their touch covers our imperfections and beautifies our work. They also fight for us, though not often are our eyes opened, so that we see the mountains full of chariots and horsemen.

All this may be said of this year's hero—General Neal Dow. Of his contention for total abstinence and for prohibition, the world is well informed, and his pure life is like an open book. When the legislation for which he has so long contended shall have become a part of the organic law of this land, his name shall appear as the first man, in point of time, who began this march toward the ideal state.

A call has been issued for an International Temperance Congress and a grand reception to Gen. Dow in honor of

his ninetieth birthday. The call is made by well known advocates of temperance from all parts of the United States.

The basis of representation in the Congress is as follows:

Local organizations are entitled to one delegate to every twenty members; organizations representing less than State (or Province in Canada), five delegates each; State (or Province) organizations, ten each; National organizations, twenty each. Each delegate will be expected to present credentials, signed by the proper officer of the Society or Organization that he represents.

It is thought to be of great importance that the unusual interest in "The Grand Old Man of Temperance,"—as Miss Willard styles him—should be turned to emphasize in the minds of the public the reasons for and importance of the temperance agitation, which commenced almost with the public life of General Dow. The General writes us that this object of the meeting is one most acceptable to him. He desires to address once more the vast army of temperance advocates in the United States and Canada, and thus publicly deliver to them his farewell. The occasion will also give him the opportunity to take by the hand these representatives, and through them the temperance world.

The Congress will be held at Prohibition Park, Staten Island, June 3rd, 4th, and 5th. For further information our readers are referred to the secretary, Joseph A. Bogardus, 167 Chambers street, New York city.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The twenty-first conference will be held in the city of Nashville, beginning Wednesday evening, May 23, and closing Monday evening, May 28, 1894.

The National Conference is an annual gathering of people interested in all kinds of charitable and reformatory work,

that which is carried on by private benevolence as well as that which is supported by public funds. They come together to learn from and teach each other about new and improved methods, to exchange opinions, to measure the results they have attained by those attained by others, to give to each other and the world the ripest fruits of their experience. They are mostly busy people, actively engaged in the kind of work they meet to talk about, so the discussions are usually practical.

New committees. Special attention is called to the fact that the committees on *Training Schools for Nurses*, and on *Sociology in Institutions of Learning*, appear now for the first time on the program of the Conference. These are certainly valuable acquisitions to our force.

The membership of the Conference is the most inclusive possible. Beginning with the members of the State Boards of Charities and Correction, it takes in, upon equal terms, delegates from charity organization societies, officers and ex-officers of public and private charitable and correctional institutions, official delegates appointed by the governors of states, and all other persons directly or indirectly connected with charitable work. At the annual Conference held at Denver in 1892 it was voted to establish a membership fee of two dollars. The payment of such fee would entitle the person paying it to a copy of all publications of the Conference—including a copy of the report of the proceedings (a volume of some five hundred pages) free of charge. His name would appear in the proceedings as a member of the Conference, and he would be entitled to all the privileges of the Conference. *Any person*, however, who is interested in the work of the Conference, may be enrolled as a member, and may share in the discussions, without the privilege of voting.

The papers presented are useful contributions to the literature of sociology. The annual volume of proceedings, containing not only the papers, but the gist of the discussions which follow them, is a valued addition to hundreds of

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the best libraries of the nation, especially those used by students of social science in our colleges and universities. The volume is published in very attractive form. The information it embodies is a necessity to all whose work brings them in contact with social problems, to every public and professional man and woman.

Special or sectional sessions are under the charge of certain of the standing committees. This is, comparatively, a new feature of the Conference. Specialists in the lines of work presented at the meetings, have long felt the desirability, reaching even to a necessity, of having a larger portion of the time of the Conference set apart for the consideration of the work in which they are particularly interested and engaged. The value of holding sectional sessions, and the success attending them, were fully demonstrated at the Denver Conference. The Executive Committee of the twenty-first Conference has, therefore, set apart the afternoon of each day the Conference is in session for sectional meetings.

R. R. CALDWELL,
Pres't Local Committee.

MISS LOUISE MCHENRY, Secretary,
No. 453 North Market street, Nashville, Tennessee.

The program of the Conference is as follows:

Wednesday, May 23.

8.00 P. M. Opening Exercises and Reception.

Thursday, May 24.

9.30 A. M. Reports from States.
10.00 A. M. State Boards of Charities. Papers and Discussions.
2 00 P. M. Section Meetings.
8.00 P. M. Charity Organization in Cities. Ten minute reports from cities upon this winter's emergency work.

Friday, May 25.

9.30 A. M. Reports from States.
10.00 A. M. The Insane. Papers and Discussions.
2.30 P. M. Section Meetings.
8.00 P. M. Juvenile Reformatories. Papers and Discussions.

Saturday, May 26.

9.30 A. M. Reports from States.
10.00 A. M. The Feeble Minded. Papers and Discussions.
2.30 P. M. Section Meetings.
8.00 P. M. Sociology in Institutions of Learning. Papers and Discussions.

Sunday, May 27.

11.00 A. M. Conference Sermon.
8.00 P. M. Child Saving Work. Ten minute addresses.

Monday, May 28.

9.30 A. M. Reports from States.
10.00 A. M. Prisons and Reformatories. Papers and Discussions.
2.30 P. M. Section Meetings.
8.00 P. M. Training Schools for Nurses. Brief Addresses.
Closing Exercises of the Conference.

RAMABAI ASSOCIATION.

At a time when people are asking "What good does the Ramabai School do?" we are very glad to print the following letter from an educated Hindu gentleman to the chairman of the executive committee of the Ramabai Association.

POONAH, Feb. 2, 1894.

To the Chairman of the Ramabai Association:

DEAR MADAM:—It is really a matter of great and genuine pleasure to me to write this letter in response to your wish that I should give you an idea as to the change produced in my wife, Godubai, by her four years' residence in the Shâradâ Sadana. I feel thankful to you for giving me this opportunity to express, however inadequately, my feelings towards the conductors of that noble institution; and my only regret is that I may not be able to convey to you all that I feel in this matter.

Few outsiders can understand or adequately realize the terrible nature of the life which high-caste Hindu widows, and especially child-widows, have to lead in our society. A

girl betrothed at seven or eight may become a widow almost immediately; and from that tender age till she finds relief in death she has to live a life of helpless degradation, and often of great misery and destitution. Subject to disfigurement to render her inattractive, shunned even by her nearest relatives on all auspicious occasions, compelled to live on coarse and unwholesome food, a high-caste Hindu widow is a great standing reproach to the Indian society. Absorption in religious practices, arising more out of necessity than any religious fervor, may, in some cases, somewhat blunt the edge of the hardship of her lot. But such enforced asceticism is in itself a proof of the great iniquity and heartlessness of our social arrangements. Pundita Ramabai has already described, in pathetic and eloquent terms, the condition of our high-caste widows in her "High-Caste Hindu Widow;" and I will only add this here, that but for the Shâradâ Sadana, my wife's lot would have been the same as that of her more unhappy sisters.

It is not easy to mention all the numerous advantages which my wife has derived from her stay of four years in the Sadana. She has come out of it with a keen love of knowledge and a mind enlarged and enlightened. In the time she was there she learned Marathi up to the fifth standard, and English up to the third standard. This instruction is, in the first place, highly useful in itself to her; and, second, it has filled her with a desire to learn more,—a desire which I am doing all that lies in my power to gratify. Her views about life and our work in this world have also been materially altered. She has become free from many of our degrading superstitions. She feels that she has now been raised to a sphere where she can render good work for her more unfortunate sisters; and life seems to her now to be a blessing instead of a curse. I find that she is an excellent housewife. The habits of neatness and order which she has acquired in the Sadana are of great use to us in managing our domestic affairs. In short, I find her to be an excellent wife and an excellent companion in life; and I

feel sure that in her company, in the natural course of things, many happy days are in store for me.

I will not conclude this letter without expressing on my own behalf, and on behalf of many enlightened Indians, our sense of gratitude to those noble-hearted ladies and gentlemen in America whose high ideas of benevolence and philanthropy have been instrumental in bringing into existence an institution like the Sadana. I feel grateful to them: first, from a personal point, in that their Sadana has made my wife what she is; and I also feel grateful to them as an educated Indian, deeply sympathizing with the degraded lot of our widows, and appreciating highly the generous benevolence which finds money for such an institution in so strange and distant a land. I must also express my gratitude to Pundita Ramabai, in whom the girls in the Sadana find a real mother, and whose love of discipline and great capacity for management have made the Sadana so successful. With kindest regards, believe me, dear madam,

Yours sincerely and gratefully,

D. K. KARVE.

EXTENSION SUMMER MEETING.

The American Society for the Extension of University Teaching has arranged an Extension Summer Meeting at Philadelphia, July 2nd to July 28th.

The Summer Meeting will be opened on the Saturday evening of June 30th, with an address by Mr. Richard Watson Gilder, editor of *The Century Magazine*, on "Lincoln as a Literary Man," and on the following Monday lectures in the five departments will commence. These are as follows:

I. Literature, Science and Art.
II. Pedagogy.
III. Mathematics.
IV. Music.
V. History and Civics.
VI. Economics and Sociology.

For full announcements or information concerning any of the courses address the Director, Dr. Edward T. Devine, Fifteenth and Chestnut streets, Philadelphia.

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LITERARY NOTES.

The foreign policy of the United States receives special attention in the department "Progress of the World" of the *Review of Reviews* for May. The advantages to be derived by our people from the construction of the Nicaragua Canal, from our commercial position in the Pacific, and from using Pearl Harbor as a naval repair and coaling station are clearly outlined. The part played by the British Burmudas as a base of operations against the United States during the Civil War is recalled as an object lesson to those statesmen who seem over-fearful of any policy looking toward the annexation of Hawaii.

The proposed income tax is discussed in its various bearings by the editor. Objections to the measure are vigorously stated. Its exemption line is declared to be un-American.

Godey's Magazine for May is attractive inside and out. Frederick W. Seward contributes part two of Seward's West India Cruise. It is profusely illustrated, as is Loyal Foes, the serial by Frederic Reddall, with drawings by Robert W. Chambers, and which is concluded in this number. There are two other illustrated articles on Bermuda's Sunny Isles, by Mary E. Child, and Capri, by J. How Adams.

The complete novel in the May number of *Lippincott's* is The Autobiography of a Professional Beauty, by Elizabeth Phipps Train, whose hand is light but firm and sure. This work of a little-known writer is remarkable for the freshness and brightness of its style: the heroine is conducted through manifold social and moral dangers to a safe haven.

There are several contributions to the *Atlantic* for May worthy of more than common note. One of them, "From Blomidon to Smoky," is the first of a series of four articles by the late Frank Bolles. The papers represent his last studies of nature, and were his last literary work. They were all the outcome of a summer excursion through Nova Scotia in 1893. The memory of Francis Parkman is honored by articles from his fellow-historians, Justin Winsor and John Fiske. Mr. Fiske's paper is the longer, and all the space at his command has been used to appraise and illuminate Mr. Parkman's work with extraordinary clearness.

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